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THE

PERSIAN MOONSHEE.

BY

FRANCIS GLADWIN, ESQ.

in rollshandig



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persian

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FOR J. DEBRETT, OPPOSITE BURLINGTON-HOUSE, PICCADILLY; AND
J. SEWELL, CORNHILL.

1801.

*Gladwin
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ADVERTISEMENT.

OF the importance, and even the absolute necessity, of a knowledge of the ORIENTAL LANGUAGES, to every Gentleman employed, or to be employed, in the service of the Honourable EAST INDIA COMPANY in Asia, a stronger proof need not be offered than will be found in the following Extracts from some late Orders of the GOVERNOR-GENERAL in Council at Bengal:

“ Fort William, Public Department, Dec. 21, 1798.

“ The Right Honourable the Governor-General in Council, considering that the due administration of the internal government and affairs of the Company in Bengal, requires that no Civil Servant should be nominated to certain Offices of Trust and Responsibility, until it shall have been ascertained that he is sufficiently acquainted with the Laws and Regulations enacted by the Governor-General in Council, and the SEVERAL LANGUAGES, the knowledge of which is requisite for the due discharge of the respective functions of such Offices; His Lordship in Council hereby apprises the Civil Servants of the Company in Bengal, that, from and after the first of January 1801, no Servant will be deemed eligible to any of the afore-mentioned Offices, until he shall have passed an Examination (the nature of which will be hereafter determined) in the Laws and Regulations, and in the LANGUAGES, a knowledge of which is hereby declared to be an indispensable qualification for such respective Offices.

“ The Right Honourable the Governor-General in Council has given this previous intimation to the Civil Servants of this Establishment, in order that every Servant, whose views may be directed to the succession to any such Offices of Trust and Responsibility, may have sufficient time to qualify himself for passing the prescribed Examination, whenever he may be called upon for that purpose.

“ Published by Order of the Right Honourable the Governor-General in Council.

“ G. H. BARLOW,

“ Secretary to Government.”

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PART THE FIRST.

—◆—
PERSIAN GRAMMAR.

PART THE FIRST.

PERSIAN GRAMMAR.

POWERS OF THE LETTERS,

&c.

- | | |
|--|---|
| ا <i>Alif</i> has the sound of the English <i>a</i> in hall. | ص <i>Sawd</i> is also pronounced by the Persians like س or <i>s</i> . |
| ب <i>Bé</i> has the power of <i>b</i> . | ض <i>Zawd</i> is <i>z</i> . |
| پ <i>Pé</i> is <i>p</i> . | ط <i>Tó</i> is <i>t</i> aspirate. |
| ت <i>Té</i> is <i>t</i> . | ظ <i>Zó</i> is also <i>z</i> . |
| ث <i>Sé</i> or <i>th</i> is uttered by placing the tip of the tongue against the upper front teeth. | ع <i>Ain</i> is a broad deep guttural <i>a</i> . |
| ج <i>Jeem</i> is <i>j</i> . | غ <i>Ghain</i> is less guttural, and sounds like <i>gh</i> in ghost. |
| چ <i>Ché</i> is the same as <i>ch</i> in chain. | ف <i>Fé</i> is <i>f</i> . |
| ح <i>Hé</i> is a strong aspiration like <i>hh</i> . | ق <i>Kááf</i> is <i>g</i> guttural. |
| خ <i>Khé</i> is a guttural like <i>kh</i> . | ک <i>Kawf</i> is also <i>g</i> , but somewhat less guttural. |
| د <i>Dawl</i> is <i>d</i> . | گ <i>Gawf</i> is <i>g</i> hard, as in glass. |
| ذ <i>Zawl</i> is pronounced by the Persians like <i>z</i> . | ل <i>Lawm</i> is <i>l</i> . |
| ر <i>Ré</i> is <i>r</i> . | م <i>Meem</i> is <i>m</i> . |
| ز <i>Zé</i> is <i>z</i> . The difference between this letter and <i>zawl</i> , is, that the latter is uttered rather more forward on the palate. | ن <i>Noon</i> is <i>n</i> . |
| ژ <i>Zjé</i> is uttered by nearly closing the teeth and forcing the sound through them. | و <i>Waw</i> is <i>w</i> or <i>u</i> . |
| س <i>Seen</i> is <i>s</i> . | ه <i>Hé</i> is <i>h</i> slightly aspirated, and is sometimes redundant. |
| ش <i>Sheen</i> is our <i>sh</i> . | ی <i>Yé</i> is <i>y</i> . |

The thirty-two letters of the Persian Alphabet have been divided by their Grammarians into three classes: 1st, *مسروري* *Musroory*, which are fifteen in number, each of which may be expressed by two of their letters, با *bá*, پا *pá*, تا *tá*, ثا *sá*, چا *chá*, حا *há*, کا *ká*, را *rá*,

زا *za*, ژا *zja*, طا *ta*, ظا *za*, فا *fa*, ها *ha*, یا *ya*:---but, agreeably to the Persian mode of enunciation, *á* is softened into *e*; thus بی *be*, تی *te*, سی *se*, &c. This kind of mollification is called اماله *emáleh*. The 2d class, or ملفوظی *Mulfoozy*, cannot be expressed in Persian without three letters; thus, الف *alf*, جیم *jem*, دال *dal*, زال *zal*, سین *sin*, شین *shin*, صاد *sád*, ضاد *zád*, عین *áin*, غین *gháin*, كاف *kááf*, گاف *káf*, گاف *gaf*, لام *lam*: of this class there are fourteen letters. 3d class, مكتوبی *Muktooby*, whose initial and final are the same, viz. میم *meem*, نون *noon*, وaw. These three letters are also termed مقلوب مستوی *Muckloob mustevee*, or *parallel moulded*.

The eight following letters ح ص ض ط ظ ع ق are adopted from the Arabic, and never enter into the composition of any word that is not derived from that language. *Firdusee*, throughout the *Sháhnámeh*, has very rarely introduced words in which any of these eight letters occur.

The Persians again have four letters peculiar to themselves, never used in Arabic, viz. ک چ پ ژ

All these letters of the Persian Alphabet are consonants, the same as in Arabic; and the former have adopted from the latter three characters for vowels, which they call

(َ)	فتحة	<i>Futtah</i> , or زیر <i>Zubber</i> ,	sounding <i>á</i> or <i>ai</i> .
(ِ)	کسر	<i>Kessr</i> , or زیر <i>Zeer</i> ,	<i>e</i> or <i>i</i> .
(ُ)	ضم	<i>Zum</i> , or پیش <i>Peish</i> ,	<i>o</i> , <i>oo</i> , or <i>u</i> .

The great difficulty lies in pronouncing properly those letters that were originally Arabic, some of which are scarcely utterable with critical exactness, but from the mouth of a native Arab. Therefore, every Arabic word adopted by the Persians, if not pronounced with the utmost precision, will, to the ear of an Arab, have no signification at all, as the word اختر which if properly sounded signifies *seizing*; but if the *;* is pronounced *;* has no meaning whatever, or else the word will have a sense different from what it is intended to express, as سَلِّ God send mercy upon him! which if sounded صَلِّ means *draw out*, as a sword out of the scabbard: and, indeed, the generality are obliged to content themselves with making the distinction in writing only*.

* For these and other ingenious remarks, I am indebted to Mowlawy Ameer Hyder, Mufty to the Sudder Nizamut and Dewanny Adawluts.

APPLICATION OF THE VOWEL POINTS.

رَ	زَ	دَ	خَ	حَ	چَ	جَ	ثَ	تَ	پَ	بَ	اَ
rá	zá	dá	khá	hhá	chá	já	sá	tá	pá	bá	á
ré	zé	dé	khé	hhé	ché	jé	sé	té	pé	bé	é
ro	zo	do	kho	hho	cho	jo	so	to	po	bo	o
قَ	فَ	غَ	عَ	ظَ	طَ	ضَ	صَ	شَ	سَ	زَ	زَ
ká	fá	ghá	á	zá	tá	zá	sá	shá	sá	zjá	zá
ké	fé	ghé	é	zé	té	zé	sé	shé	sé	zjé	zé
ko	fo	gho	o	zo	to	zo	so	sho	so	zjo	zo
			يَ	هَ	وَ	نَ	مَ	لَ	كَ	كَ	
			yá	há	wá	ná	má	lá	gá	ká	
			yé	hé	wé	né	mé	lé	gé	ké	
			yo	ho	wo	no	mo	lo	go	ko	
أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ
úr	úz	úd	úk	úh	útch	új	ús	út	úp	úb	
ir	iz	id	ikh	ihh	itch	ij	iss	it	ip	ib	
oor	ooz	ood	ookh	oohh	ootch	ooj	ooss	oot	oop	oob	
أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ
úf	úgh	á á	úz	út	úz	ús	úsh	ús	úzj	úz	
if	igh	é é	iz	it	iz	iss	ish	iss	izj	iz	
oof	oogh	ô ô	ooz	oot	ooz	ooss	oosh	ooss	oozj	ooz	
		أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ	أَ
		ái	éh	ow	ún	úm	úl	úg	úk	úck	
		ei	eh	iv	in	im	il	ig	ik	ick	
		ooe	oh	ou	oon	oom	ool	oog	ook	oock	

بُدْ	بُخْ	بُحْ	بُجْ	بُجْ	بُثْ	بُتْ	بُپْ	بُبْ	پَا	بَا
bud	bukh	bahh	butch	buj	buss	but	bup	bub	paw	baw
bib	bikh	behh	bitch	bij	biss	bit	bip	bib		
bood	bookh	boohh	bootch	booj	booss	boot	boop	boob		

بُحْ	بُظْ	بُطْ	بُضْ	بُصْ	بُشْ	بُسْ	بُثْ	بُزْ	بُرْ	بُزْ
bá-á	buz	but	buz	buss	bush	buss	buj	buz	bur	buz
bé-é	biz	bit	biz	biss	bish	biss	bij	biz	bir	biz
bá-ó	booz	boot	booz	booss	boosh	booss	booj	booz	boor	booz

بُيْ	بُهْ	بُوْ	بُنْ	بُمْ	بُلْ	بُگْ	بُكْ	بُقْ	بُفْ	بُغْ
bie	báh	bo	bun	bum	bul	bug	buk	buck	buf	bugh
bee	béh	bie	bin	bim	bil	big	bik	bick	bif	bigh
boo-ee	booh	boo	boon	boom	bool	boog	book	boock	boof	boogh

تُزْ	تُدْ	تُخْ	تُحْ	تُجْ	تُثْ	تُتْ	تُپْ	تُبْ	تَا
tuz	tud	tukh	tahh	tutch	tuj	tuss	tut	tup	tub
tiz	tid	tikh	tehh	titch	tij	tiss	tit	tip	tib
tooz	tood	tookh	toohh	tootch	tooj	tooss	toot	toop	toob

تُغْ	تُأْ	تُزْ	تُتْ	تُزْ	تُسْ	تُشْ	تُسْ	تُزْ	تُزْ	تُرْ
tugh	táá	tuz	tut	tuz	tuss	tush	tuss	tuzj	tuz	tur
tigh	tée	tiz	tit	tiz	tiss	tish	tiss	tizj	tiz	tir
toogh	toe	tooz	toot	tooz	tooss	toosh	tooss	toozj	tooz	toor

تُيْ	تُهْ	تُوْ	تُنْ	تُمْ	تُلْ	تُگْ	تُکْ	تُقْ	تُفْ
tie	teh	tow	tun	tum	tul	tug	tuk	tuck	tuf
tee	tih	tiv	tin	tim	til	tig	tik	tick	tif
too-e	tooh	too	toon	toom	tool	toog	took	toock	toof

سُز	سُر	سُز	سُد	سُكْ	سُحْ	سُجْ	سُثْ	سُتْ	سُبْ	سَا
suz	sur	suz	sud	sukh	suhh	su j	suss	sut	sub	saw
siz	sir	siz	sid	sikh	sihh	sij	siss	sit	sib	
sooz	soor	sooz	sood	sookh	sohh	sooj	sooss	soot	soob	

سُكْ	سُكْ	سُفْ	سُغْ	سُحْ	سُظْ	سُطْ	سُتْ	سُتْ	سُشْ	سُسْ
suk	suck	suf	sugh	sáá	suz	sut	suz	suss	sush	suss
sik	sick	sif	sigh	sée	siz	sit	siz	siss	sissh	siss
sook	soock	soof	soogh	sóó	sooz	soot	sooz	sooss	soosh	sooss

سُيْ	سُهْ	سُوْ	سُنْ	سُمْ	سُلْ
sie	sáh	so	sun	sum	sul
see	seh	siv	sin	sim	sil
soo-e	sooh	soow	soon	soom	sool

جُزْ	جُدْ	جُكْ	جُحْ	جُحْ	جُحْ	جُثْ	جُتْ	جُپْ	جُبْ	جَا
juz	jud	jukh	juh h	jutch	juj	juss	jut	jup	jub	jaw
jiz	jid	jikh	jihh	jitch	jij	jiss	jit	jip	jib	
jooz	jood	jookh	joohh	jootch	jooj	jooss	joot	joop	joob	

جُغْ	جُحْ	جُظْ	جُطْ	جُضْ	جُشْ	جُسْ	جُزْ	جُزْ	جُزْ	جُرْ
jugh	ja-u	juz	jut	juz	juss	jush	juss	juzj	juz	jur
jigh	je-u	jiz	jit	jiz	jiss	jish	jiss	jizj	jiz	jir
joogh	joo-u	jooz	joot	jooz	jooss	joosh	jooss	joozj	jooz	joor

جُيْ	جُهْ	جُوْ	جُنْ	جُمْ	جُلْ	جُكْ	جُكْ	جُكْ	جُفْ
jie	jah	jow	jun	jum	jul	jug	juk	juck	juf
jee	jih	jio	jín	jim	jil	jig	jik	jick	jif
joo-ee	jooh	joow	joon	joom	jool	joog	jook	joock	joof

چُر	چُر	چُر	چُد	چُکھ	چُتھ	چُج	چُت	چُپ	چُب	چَا
chuzj	chuz	chur	chud	chukh	chutch	chuj	chut	chup	chub	chaw
chizj	chiz	chir	chid	chikh	chitch	chij	chit	chip	chib	
choozj	chooz	choor	chood	chookh	chootch	chooj	choot	choop	choob	

چو	چُن	چُم	چُل	چُگ	چُک	چُکھ	چُف	چُغ	چُش	چُس
chow	chun	chum	chul	chug	chuk	chuck	chuff	chugh	chush	chuss
chiv	chin	chim	chil	chig	chik	chick	chiff	chigh	chish	chiss
choov	choon	choom	chool	choog	chook	choock	chooff	choogh	choosh	chooss

چِی	چِہ
chie	ch eh
chee	chi h
choo-e	chooh

حُر	حُر	حُد	حُد	حُکھ	حُتھ	حُج	حُت	حُپ	حُب	حَا
hhuz	hhur	hhuz	hhud	hhukh	hháhh	hhuj	hhuss	hhut	hhub	hhaw
hhiz	hhir	hhiz	hhid	hhikh	hhihh	hhij	hhiss	hhit	hhib	
hhooz	hhoor	hhooz	hood	hookh	hhoohh	hhooj	hhooss	hhoot	hhoob	

حُکھ	حُکھ	حُف	حُغ	حُا	حُز	حُتھ	حُز	حُتھ	حُش	حُس
hhuk	hhuck	hhuf	hhug-h	hha-a	hhaz	hhut	hhuz	hhuss	hhush	hhuss
hhik	hhick	hhef	hhig-h	hhe-e	hhiz	hhit	hhiz	hhiss	hhish	hhiss
hhook	hhook	hhoof	hhoog-h	hhoo	hhooz	hhoot	hhooz	hhooss	hhoosh	hhooss

حِی	حِہ	حِو	حِن	حِم	حِل
hhie	hhuh	hhaw	hhun	hhum	hhul
hhe-e	hhih	hhew	hhin	hhim	hhil
hheo-e	hhóh	hhoo	hhoon	hhoom	hhool

خَد	خُد	خُحْ	خُحْ	خُحْ	خُحْ	خُتْ	خُتْ	خُپْ	خُبْ	خَا
khuz	khud	khukh	khuh	khutch	khuj	khuss	khut	khup	khub	khaw
khiz	khid	khikh	khih	khitch	khij	khiss	khit	kip	hib	
khooz	khood	hookh	khooh	khootch	khooj	khooss	khoot	khoop	khoob	

خَغ	خَغ	خَطْ	خَطْ	خُضْ	خُضْ	خُشْ	خُشْ	خُرْ	خُرْ	خُرْ
khugh	khu-a	khuz	khut	khuz	khuss	khush	khuss	khuzjh	khuz	khur
khigh	khí-é	khiz	khit	khiz	khiss	khish	khiss	khizjh	khiz	khir
khoogh	khoe-o	khooz	khoot	khooz	khooss	khoosh	khooss	khoozjh	khooz	khoor

خِي	خِه	خَو	خَن	خَم	خَل	خَلْ	خَلْ	خَقْ	خَفْ	
khie	kháh	khow	khun	khum	khul	khug	khuk	khuck	khuf	
khee	kheh	khio	khin	khim	khil	khig	khik	khick	khif	
kho-ee	khoo-h	khoo	khoon	khoom	khool	khoog	hook	hook	khoo	

دُز	دُد	دُخْ	دُحْ	دُجْ	دُجْ	دُثْ	دُثْ	دُپْ	دُبْ	دَا
duz	dud	dukh	duh	dutch	duj	duss	dut	dup	dub	daw
diz	did	dikh	dih	ditch	dij	diss	dit	dip	dib	
dooz	dod	dookh	dooh	dootch	dooj	dooss	doot	doop	doob	

دُغْ	دُغْ	دُظْ	دُطْ	دُضْ	دُضْ	دُشْ	دُسْ	دُژْ	دُزْ	دُرْ
dugh	dá-á	duz	dut	duz	duss	dush	duss	duzjh	duz	dur
digh	dí-é	diz	dit	diz	diss	dish	diss	dizjh	diz	dir
doogh	doe	dooz	doot	dooz	dooss	doosh	dooss	doozjh	dooz	door

دِي	دِه	دُو	دُن	دِم	دِل	دِگْ	دِگْ	دِقْ	دِفْ	
dà-e	dàh	duw	dun	dum	dul	dug	duk	duck	duf	
dí-e	dih	diw	din	dim	dil	dig	dik	dick	dif	
doo-e	dooh	doo	doon	doom	dool	doog	dook	doo	doof	

ذُ	ذُ	ذُ	ذُ	ذُ	ذُ	ذُ	ذُ	ذُ	ذُ	ذُ
zuz	zur	zuz	zud	zukh	zuh	zuj	zuss	zut	zub	za-a
ziz	zir	ziz	zid	zikh	zih	zij	ziss	zit	zib	
zooz	zoor	zooz	zood	zookh	zooz	zooj	zooss	zoot	zoob	

ذُ	ذُ	ذُ	ذُ	ذُ	ذُ	ذُ	ذُ	ذُ	ذُ	ذُ
zug	zuck	zuf	zugh	za-á	zuz	zut	zuz	zuss	zush	zuss
zig	zick	zif	zigh	zí-e	ziz	zit	ziz	ziss	zish	ziss
zoog	zoock	zoof	zoogh	zo	zooz	zoot	zooz	zooss	zoosh	zooss

ذُ	ذُ	ذُ	ذُ	ذُ	ذُ
zie	zah	zuw	zun	zum	zul
zee	zih	ziv	zin	zim	zil
zo-ee	zooz	zoow	zoon	zoom	zool

رُ	رُ	رُ	رُ	رُ	رُ	رُ	رُ	رُ	رُ	رُ
ruz	rud	ruk	ruh	rutch	ruj	russ	rut	rup	rub	raw
riz	rid	rik	rih	ritch	rij	riss	rit	rip	rib	
rooz	rood	rook	rooh	rootch	rooj	rooss	root	roop	roob	

رُ	رُ	رُ	رُ	رُ	رُ	رُ	رُ	رُ	رُ	رُ
rug	rá-á	ruz	rut	ruz	russ	rush	russ	ruzjh	ruz	zur
righ	rí-e	riz	rit	riz	riss	rish	riss	rizjh	riz	rir
roogh	roe	rooz	root	rooz	rooss	roosh	rooss	roozjh	rooz	roor

رُ	رُ	رُ	رُ	رُ	رُ	رُ	رُ	رُ	رُ	رُ
rie	ráh	roe	run	rul	rum	rug	ruk	ruck	ruf	
ree	reh	riv	rin	ril	rim	rig	rik	rick	rif	
ro-é	reh	rew	roon	rool	room	roog	rook	roock	roof	

زُز	زُد	زُخ	زُح	زُج	زُج	زُث	زُت	زُپ	زُب	زَا
zuz	zud	zukh	zuh	zutch	zuj	zuss	zut	zup	zub	zau
ziz	zid	zikh	zih	zitch	zij	ziss	zit	zip	zib	
zooz	zood	zookh	zoh	zootch	zooj	zooss	zoot	zoop	zoob	
زُغ	زُع	زُظ	زُط	زُض	زُص	زُش	زُس	زُژ	زُز	زُر
zugh	za-á	zuz	zut	zuz	zuss	zush	zuss	zuzjh	zuz	zur
zigh	zi-é	ziz	zit	ziz	ziss	zish	ziss	zizjh	ziz	zir
zoogh	zo-o	zooz	zoot	zooz	zooss	zoosh	zooss	zoozjh	zooz	zoor
	زِي	زِه	زَو	زِن	زِم	زِل	زِك	زِك	زِق	زِف
	zie	záh	zew	zun	zum	zul	zug	zuk	zuck	zuf
	zee	zoh	zie	zin	zim	zil	zig	zik	zick	zif
	zo-e	zooz	zew	zoon	zoom	zool	zoog	zook	zoock	zoof
سُز	سُد	سُخ	سُح	سُج	سُج	سُث	سُت	سُپ	سُب	سَا
suz	sud	sukh	suh	sutch	suj	suss	sut	sup	sub	saw
siz	sid	sikh	sih	sitch	sij	siss	sit	sip	sib	
sooz	sood	sookh	soh	sootch	sooj	sooss	soot	soop	soob	
سُغ	سُع	سُظ	سُط	سُض	سُص	سُش	سُس	سُژ	سُز	سُر
sugh	sá-á	suz	sut	suz	suss	sush	suss	suzjh	suz	sur
sigh	sí-é	siz	sit	siz	siss	sish	siss	sizjh	siz	sir
soogh	só-ó	sooz	soot	sooz	sooss	soosh	sooss	soozjh	sooz	soor
	سِي	سِه	سَو	سِن	سِم	سِل	سِك	سِك	سِق	سِف
	sie	sáh	sow	sun	sum	sul	sug	suk	suck	suf
	se	síh	siv	sin	sim	sil	sig	sik	sick	sif
	so-ee	sóh	sew	soon	soom	sool	soog	sook	soock	soof

شُذ	شُد	شُخ	شُح	شُج	شُج	شُث	شُت	شُپ	شُب	شا
shuz	shud	shukh	shuh	shutch	shuj	shuss	shut	shup	shub	shaw
shiz	shid	shikh	shih	shitch	shij	shiss	shit	ship	shib	
shooz	shood	shookh	shooh	shootch	shooj	shooss	shoot	shoop	shoob	

شُغ	شُع	شُظ	شُط	شُض	شُص	شُش	شُس	شُز	شُز	شُر
shugh	shá-á	shuz	shut	shuz	shuss	shush	shruss	shuzj	shuz	shur
shigh	shé-é	shiz	shit	shiz	shiss	shish	shiss	shizj	shiz	shir
shoogh	shó-ó	shooz	shoot	shooz	shooss	shoosh	shooss	shoozj	shooz	shoor

شُي	شُه	شُو	شُن	شُم	شُل	شُث	شُت	شُق	شُف	
shie	sháh	show	shun	shum	shul	shug	shuk	shuck	shuf	
shie	shih	shiv	shin	shim	shil	shig	shik	shick	shif	
shew-e	shóóh	shew	shoon	shoom	shool	shoog	shook	shoock	shoof	

صُز	صُر	صُذ	صُد	صُخ	صُح	صُج	صُث	صُت	صُب	صا
suz	sur	suz	sud	sukh	suh	suji	suss	sut	sub	saw
siz	sir	siz	sid	sikh	sih	sij	siss	sit	sib	
sooz	soor	sooz	sood	sookh	soh	sooj	sooss	soot	soob	

صُك	صُق	صُف	صُغ	صُح	صُط	صُط	صُض	صُص	صُش	صُس
suk	suck	suf	sugh	sá-á	suz	sut	suz	suss	sush	suss
sik	sick	sif	sigh	sî-é	siz	sit	siz	siss	sish	siss
sook	soock	soof	soogh	só-ó	soqz	soot	sooz	sooss	soosh	sooss

صُي	صُه	صُو	صُن	صُم	صُل	
sie	sáh	sow	sun	sum	sul	
see	sih	siv	sin	sim	sil	
so-ee	soh	soow	soon	soom	sool	

زُز	زُر	زُز	زُد	زُخْ	زُحْ	زُجْ	زُثْ	زُتْ	زُبْ	زَا
zuz	zur	zuz	zud	zukh	zuh	zuj	zuss	zut	zub	zaw
ziz	zir	ziz	zid	zikh	zéh	zij	ziss	zit	zib	
zooz	zoor	zooz	zood	zookh	zóh	zooj	zooss	zoot	zoob	

زُكْ	زُقْ	زُفْ	زُغْ	زُعْ	زُظْ	زُطْ	زُضْ	زُصْ	زُشْ	زُسْ
zuk	zuck	zuf	zug,h	za-á	zuz	zut	zuz	zuss	zush	zuss
zik	zick	zif	zigh	zé-é	ziz	zit	ziz	ziss	zish	ziss
zook	zoock	zoof	zoog,h	zó-ó	zooz	zoot	zooz	zooss	zoosh	zooss

زُيْ	زُهْ	زُوْ	زُنْ	زُمْ	زُلْ
zie	zah	zow	zun	zum	zul
zee	zih	ziv	zin	zim	zil
zo-ee	zooH	zoow	zoon	zoom	zool

تُز	تُر	تُز	تُد	تُخْ	تُحْ	تُجْ	تُثْ	تُتْ	تُبْ	تَا
tuz	tur	tuz	tud	tukh	tuh	tuj	tuss	tut	tub	taw
tiz	tir	tiz	tid	tikh	tih	tij	tiss	tit	tib	
tooz	toor	tooz	tood	tookh	tóoh	tooj	tooss	toot	toob	

تُكْ	تُقْ	تُفْ	تُغْ	تُعْ	تُظْ	تُطْ	تُضْ	تُصْ	تُشْ	تُسْ
tuk	tuck	tuf	tug,h	tá-a	tuz	tut	tuz	tuss	tush	tuss
tik	tick	tif	tigh	té-é	tiz	tit	tiz	tiss	tish	tiss
took	toock	toof	toog,h	tó-o	tooz	toot	tooz	tooss	toosh	tooss

تُيْ	تُهْ	تُوْ	تُنْ	تُمْ	تُلْ
tie	táh	tow	tun	tum	tul
tew	téh	tiv	tin	tim	til
too-ee	tóh	toow	toon	toom	tool

ظُر	ظُر	ظُر	ظُر	ظُح	ظُح	ظُح	ظُث	ظُث	ظُب	ظَا
zuz	zur	zuz	zud	zukh	zuh	zuj	zuss	zut	zub	zaw
ziz	zir	ziz	zid	zikh	zéh	zij	ziss	zit	zib	
zooz	zoor	zooz	zood	zookh	zóh	zooj	zooss	zoot	zoob	

ظُط	ظُط	ظُف	ظُغ	ظُح	ظُظ	ظُظ	ظُض	ظُض	ظُش	ظُس
zuk	zuck	zuf	zug,h	zá-á	zuz	zut	zuz	zuss	zush	zuss
zik	zick	zif	zig,h	zé-é	ziz	zit	ziz	ziss	zish	ziss
zook	zoock	zoof	zoogh	zó-ó	zooz	zoot	zooz	zooss	zoosh	zooss

ظُظ	ظُظ	ظُظ	ظُظ	ظُظ	ظُي	ظُظ	ظُظ	ظُظ	ظُظ	ظُظ	
zie	záh	zow	zun	zum	zul	zee	zéh	ziv	zin	zim	zil
zoo-ee	zoh	zoow	zoon	zoom	zool						

عُر	عُر	عُر	عُر	عُح	عُح	عُح	عُث	عُث	عُب	عَا
uuz	uur	uuz	uud	uukh	uueh	uuj	uuss	uut	uub	aaw
iiz	iir	iiz	iid	iikh	ii-eh	íj	iiss	iít	íib	
ooz	oor	ooz	ood	ookh	oo-eh	ooj	uoss	oot	oob	

عُك	عُك	عُف	عُغ	عُح	عُظ	عُظ	عُض	عُض	عُش	عُس
uuk	uuck	uuf	uug,h	aa-a	uuz	uut	uuz	uuss	uush	uuss
iik	iick	iif	iig,h	ee-e	iiz	iit	iiz	iiss	iish	iíss
ook	oock	oof	oogh	ee-o	ooz	oot	ooz	ooss	oosh	ooss

عُي	عُي	عُي	عُي	عُي	عُي	عُي	عُي	عُي	عُي	عُي	
aie	aah	aow	uun	uum	uul	ia-e	iih	ai-v	iin	iim	iil
ow-ee	ooh	ao-oo	oon	oom	ool						

غُر	غَز	غَد	عُح	عُحْ	عُحْ	عُحْ	عُثْ	عُتْ	عُبْ	غَا
ghur	ghuz	ghud	ghukh	gh,uh	ghutch	ghug	ghuss	ghut	ghub	ghaw
ghir	ghiz	ghid	ghikh	gh,ih	ghitch	ghig	ghiss	ghit	ghib	
ghoor	ghooz	ghood	ghookh	gh,oh	ghootch	ghoog	ghooss	ghoot	ghoob	

غُفْ	غُغْ	غُحْ	غُطْ	غُطْ	غُضْ	غُضْ	غُشْ	غُشْ	غُزْ	غُزْ
ghuf	ghugh	ghá-a	ghuz	ghut	ghuz	ghuss	ghush	ghuss	ghuzj	ghuz
ghif	ghigh	ghá-e	ghiz	ghit	ghiz	ghiss	ghish	ghiss	ghizj	ghiz
ghoof	ghoogh	ghó-o	ghooz	ghoot	ghooz	ghooss	ghoosh	ghooss	ghoozj	ghooz

		غُيْ	غُهْ	غُوْ	غُنْ	غُمْ	غُلْ	غُفْ	غُفْ	غُقْ
		ghie	gah	ghow	ghun	ghum	ghul	ghug	ghuk	ghuck
		ghee	gih	ghiv	ghin	ghim	ghil	ghig	ghik	ghick
		ghoo-ee	goh	ghoow	ghoon	ghoom	ghool	ghoog	ghook	ghoock

قُدْ	قُدْ	قُحْ	قُحْ	قُحْ	قُحْ	قُثْ	قُتْ	قُفْ	قُبْ	قَا
fuz	fud	fukh	fáh	futch	fuj	fuss	fut	fup	fub	faw
fiz	fid	fikh	féh	fitch	fij	fiss	fit	fip	fib	
fooz	food	fookh	fóoh	footch	fooj	fooss	foot	foop	foob	

قُغْ	قُغْ	قُطْ	قُطْ	قُضْ	قُضْ	قُشْ	قُشْ	قُزْ	قُزْ	قُرْ
fugh	fá-á	fuz	fut	fuz	fuss	fush	fush	fuzj	fuz	fur
figh	fé-é	fiz	fit	fiz	fiss	fish	fish	fizj	fiz	fir
foogh	fó-ó	fooz	foot	fooz	fooss	foosh	foosh	foozj	fooz	foor

	قُيْ	قُهْ	قُوْ	قُنْ	قُمْ	قُلْ	قُفْ	قُفْ	قُقْ	قُقْ
	fie	fáh	fow	fun	fum	ful	fug	fuk	fuck	fuf
	fee	féh	fiv	fin	fim	fil	fig	fik	fick	fif
	foo-ee	fóh	foow	foon	foom	fool	foog	fook	foock	foof

قَر	قَز	قَد	قُح	قُح	قُح	قُث	قُت	قُپ	قُب	قَا
kur	kuz	kud	kukh	káh	kuj	kuss	kut	kup	kub	kaw
kir	kiz	kid	kikh	kéh	kij	kiss	kit	kip	kib	
koor	kooz	kood	kookh	kóh	kooj	kooss	koot	koop	koob	

قُق	قُف	قُغ	قُح	قُط	قُط	قُص	قُص	قُش	قُس	قُر
kuck	kuf	kug,h	ká-a	kuz	kut	kuz	kuss	kush	kuss	kuz
kick	kif	kig,h	ké-é	kiz	kit	kiz	kiss	kish	kiss	kiz
koock	koof	koog,h	kó-ó	kooz	koot	kooz	kooss	koosh	kooss	kooz

قُي	قُ	قُ	قُن	قُم	قُل	قُ
kie	káh	kow	kun	kum	kul	kuk
kee	kéh	kiv	kin	kim	kil	kik
koo-ee	kóh	koow	koon	koom	kool	kook

قُز	قُد	قُح	قُح	قُح	قُح	قُث	قُت	قُپ	قُب	قَا
kuz	kud	kukh	káh	kutch	kuj	kuss	kut	kup	kub	kaw
kiz	kid	kikh	kéh	kitch	kij	kiss	kit	kip	kib	
kooz	kood	kookh	koh	kootch	kooj	kooss	koot	koop	koob	

قُغ	قُح	قُط	قُط	قُص	قُص	قُش	قُس	قُش	قُز	قُر
kug,h	ká-á	kuz	kut	kuz	kuss	kush	kuss	kuzj	kuz	kur
kig,h	kí-é	kiz	kit	kiz	kiss	kish	kiss	kizj	kiz	kir
koog,h	koo-e	kooz	koot	kooz	kooss	koosh	kooss	koozj	kooz	koor

قُي	قُ	قُ	قُن	قُم	قُل	قُ	قُ	قُ	قُ	قُ
ká-e	káh	kuw	kun	kum	kul	kug	kuk	kuck	kuf	
kí-e	kih	kiv	kin	kim	kil	kig	kik	kick	kif	
koo-e	kooh	koow	koon	koom	kool	koog	kook	koock	koof	

لُ	لُد	لُخ	لُح	لُج	لُج	لُث	لُت	لُپ	لُب	لَا
luz	lud	lukh	láh	lutch	luj	luss	lut	lup	lub	law
liz	lid	likh	léh	litch	lij	liss	lit	lip	lib	
looz	lood	lookh	lóóh	lootch	looj	looss	loot	loop	loob	

لُغ	لُح	لُظ	لُط	لُص	لُص	لُش	لُس	لُر	لُر	لُر
lugh	lá-á	luz	lut	luz	luss	lush	luss	luzj	luz	lur
ligh	lé-é	liz	lit	liz	liss	lish	liss	lizj	liz	lir
loogh	ló-ó	looz	loot	looz	looss	loosh	looss	loozj	looz	loor

لُ	لُ	لُ	لُن	لُم	لُل	لُب	لُب	لُق	لُف	لُف
lie	láh	low	lun	lum	lul	lug	luk	luck	luf	
lee	léh	liv	lin	lim	lil	lig	lik	lick	lif	
loo-ee	lóh	loow	loon	loom	lool	loog	look	loock	loof	

مُ	مُ	مُخ	مُح	مُج	مُج	مُث	مُت	مُپ	مُب	مَا
muz	mud	mukh	muh	mutch	muj	muss	mut	mup	mub	maw
miz	mid	mikh	mih	mitch	mij	miss	mit	mip	mib	
mooz	mood	mookh	mooh	mootch	mooj	mooss	moot	moop	moob	

مُغ	مُح	مُظ	مُط	مُص	مُص	مُش	مُس	مُث	مُث	مُث
mugh	má-á	muz	mut	muz	muss	mush	muss	muzj	muz	mur
migh	má-é	miz	mit	miz	miss	mish	miss	mizj	miz	mir
moogh	mó-ó	mooz	moot	mooz	mooss	moosh	mooss	mooj	mooz	moor

مُي	مُ	مُ	مُن	مُم	مُل	مُك	مُك	مُق	مُف	مُف
mie	máh	mow	mun	mum	mul	mug	muk	muck	muf	
mee	meh	maw	min	mim	mil	mig	mik	mick	mif	
mo-e	mooh	mew	moon	moom	mool	moog	mook	moock	moof	

نُز	نُد	نُخ	نَاح	نُتْچ	نُج	نُث	نُت	نُپ	نُب	نَا
nuz	nud	nukh	náh	nutch	nuj	nuss	nut	nup	nub	naw
niz	nid	nikh	neh	nitch	nij	niss	nit	nip	nib	
nooz	nood	nookh	nóh	nootch	nooj	nooss	noot	noop	noob	

نُغ	نَاح	نُظ	نُط	نُض	نُش	نُس	نُز	نُز	نُز	نُر
nugh	ná-a	nuz	nut	nuz	nuss	nush	nuss	nuzj	nuz	nur
nigh	né-e	niz	nit	niz	niss	nish	niss	nizj	niz	nir
noogh	nó-o	nooz	noot	nooz	nooss	noosh	nooss	noozj	nooz	noor

نِي	نَاح	نُو	نُن	نُم	نُل	نُك	نُك	نُق	نُف	
nie	nah	now	nun	num	nul	nug	nuk	nuck	nuf	
nee	neh	niv	nin	nim	nil	nig	nik	nick	nif	
noo-ee	nooh	noo	noon	noom	nool	noog	nook	noock	noof	

وُز	وُد	وُخ	وُح	وُچ	وُج	وُث	وُت	وُپ	وُب	وَا
wuz	wud	wukh	wáh	wutch	wuj	wuss	wut	wup	wub	waw
wiz	wid	wikh	wéh	witch	wij	wiss	wit	wip	wib	
wooz	wood	wookh	woh	wootch	wooj	wooss	woot	woop	woob	

وُغ	وُح	وُظ	وُط	وُض	وُش	وُس	وُز	وُز	وُز	وُر
wugh	wá-á	wuz	wut	wuz	wuss	wush	wuss	wuzj	wuz	wur
wigh	wí-é	wiz	wit	wiz	wiss	wish	wiss	wizj	wiz	wir
woogh	woo-e	wooz	woot	wooz	wooss	woosh	wooss	woozj	wooz	woor

وُي	وُه	وُو	وُن	وُم	وُل	وُك	وُك	وُق	وُف	
wà-e	wáh	wuw	wun	wum	wul	wug	wuk	wuck	wuf	
wí-e	wih	wiv	win	wim	wil	wig	wik	wick	wif	
woo-e	wooh	woow	woon	woom	wool	woog	wook	woock	woof	

هـُزْ	هـُدْ	هـُكْ	هـَا	هـُتْ	هـُجْ	هـُسْ	هـُتْ	هـُپْ	هـُبْ	هـَا
huz	hud	hukh	hah	hutch	huj	huss	hut	hup	hub	haw
hiz	hid	hikh	heh	hitch	hij	hiss	hit	hip	hib	
hooz	hood	hookh	hooh	hootch	hooj	hooss	hoot	hoop	hoob	

هـُغْ	هـَا-أْ	هـُزْ	هـُتْ	هـُزْ	هـُسْ	هـُشْ	هـُسْ	هـُزْجْ	هـُزْ	هـُرْ
hugh	ha-á	huz	hut	huz	huss	hush	huss	huzj	huz	hur
high	hé-é	hiz	hit	hiz	hiss	hish	hiss	hizj	hiz	hir
hoogh	hó-ó	hooz	hoot	hooz	hooss	hoosh	hooss	hoozj	hooz	hoor

هـِيْ	هـَوْ	هـُنْ	هـِمْ	هـِلْ	هـُكْ	هـُكْ	هـِقْ	هـِفْ		
hie	how	hun	hum	hul	hug	huk	huck	huf		
hee	hiv	hin	him	hil	hig	hik	hick	hif		
ho-ee	hoow	hoon	hoom	hool	hoog	hook	hoock	hoof		

يـُزْ	يـُدْ	يـُكْ	يـُهْ	يـُتْ	يـُجْ	يـُسْ	يـُتْ	يـُپْ	يـُبْ	يـَا
yuz	yud	yukh	yuh	yutch	yuj	yuss	yut	yup	yub	yaw
yiz	yid	yikh	yéh	yitch	yij	yiss	yit	yip	yib	
yooz	yood	yookh	yóh	yootch	yooj	yooss	yoot	yoop	yoob	

يـُغْ	يـَا-أْ	يـُزْ	يـُتْ	يـُزْ	يـُسْ	يـُشْ	يـُسْ	يـُزْجْ	يـُزْ	يـُرْ
yugh	yá-á	yuz	yut	yuz	yuss	yush	yuss	yuzj	yuz	yur
yigh	yé-é	yiz	yit	yiz	yiss	yish	yiss	yizj	yiz	yir
yoogh	yó-ó	yooz	yot	yooz	yooss	yoosh	yooss	yoozj	yooz	yoor

يـِيْ	يـَاهْ	يـَوْ	يـُنْ	يـُمْ	يـُلْ	يـُغْ	يـُكْ	يـُكْ	يـُفْ	
yie	yáh	yow	yun	yum	yul	yug	yuk	yuck	yuf	
yee	yeh	yiv	yin	yim	yil	yig	yik	yick	yif	
yoo-ee	yoe	yooow	yoon	yoom	yool	yoog	yook	yooock	yoof	

These Vowel Points are very seldom written in Persian books; and the omission will at first perplex the Learner, the sense of a word often depending on them; as in گل which with *zeer* (gil) signifies clay, and with *peish* (gul) signifies a rose.

The three orthographical signs commonly used, are *Mud*, which placed over an initial *Alif* ۱ gives it a broad sound, as آن *Aun*; ۲, *Humzah* ۳ which supplies the place of ی in words ending in ه; and ۳, *Teshdeed*, which shews a letter to be doubled, as طره *Turreh*, a lock of hair.

Before the Learner begins to study the Parts of Speech, I would advise him to perfect himself in the following specimens of Persian writing, by copying them frequently with attention.

اب ت ث ج ح خ د ذ ر ز
 س ش ص ض ط ظ ع غ ف
 ق ک که ل م ن و ه هه لای ی یے
 با بت ج بد بر بس بش بص بھ بع بف
 بق بک بل بم بن بو به بلا بی بے
 حا حب حج حد حس حش حط حص حف
 حق حک حل حم حن حو حه حلا حی حے
 سا سب سح سد سر سش سط سع سف
 سق سک سل سم سن سو سه سلا سی سے

ش باب
 ش سر

نورانی نورانی نورانی نورانی
شیرینی شیرینی شیرینی شیرینی
پیشانی شیرینی شیرینی شیرینی
نورانی شیرینی شیرینی شیرینی
پیشانی شیرینی شیرینی شیرینی
نورانی شیرینی شیرینی شیرینی
پیشانی شیرینی شیرینی شیرینی
نورانی شیرینی شیرینی شیرینی
پیشانی شیرینی شیرینی شیرینی

نخت بهجت بهشت پنج بلخ بلند
 بعید بستر پیغمبر بلغیس بخشش بغض
 بیض بسط بیع یقین پلنگ نخیل
 بلغم بکیم بطن بین بچو بیضه بنگه بیشکی
 تعجب تسبیح تقلید تلید تقصیر تقصیر
 تفسیر تحس تفتیش تخصیص تخلص تسلط
 تجمع تصنیف تخفیف تحقیق تمسک تعجیل
 تفصل تقسیم تمکین تلقین تنو تنه تنقی

بیشکی

سک

منه بانی نوح مشهور است

ز غرض شش در سینه است

لباس کبریا در تن است

لباس کبریا در تن است

لباس کبریا در تن است

لباس کبریا در تن است

لباس کبریا در تن است

لباس کبریا در تن است

جنت حشمت حکمت حقیقت خلقت خلعت

چلچ بعد حمید حمد خلد جعفر حقیر حشر

خمیر خنجر خنصر جلیبس حبس جمیض جلاط

خاٹ حفظا جمیع جیف خیف جیق خلق

چچک خشک جلیل جمیل جنکل حنظل

جہنم حلیم حکم حکیم خشم جبین جستن

حسن خفتن جلو حنو چمچہ جلیفہ حلقہ

حصہ حقہ خیر خندہ جبلی حقیقی خصمی

تدلیت توفیق تملک تمشیت

شرف توفیق تملک تمشیت

توفیق تملک تمشیت توفیق

توفیق تملک تمشیت توفیق

توفیق تملک تمشیت توفیق

توفیق تملک تمشیت توفیق

توفیق تملک تمشیت توفیق

توفیق تملک تمشیت توفیق

سبب سلب سنج سلح سطح سفید
سطر سلیس سپش سفص سقیط سمع
سقت سیف سبق سلک سجنجل
سمسم سهم سهکین سهو سفینه سستی
شکست شفت شیخ شهید شیر شمشیر شمس
شش شخص شیط شمع شنیع شغطف شفیق
شک شکل شکل شلغم شکم شبم شکستن
شستن شفو شکنجه شیشه شقیقه شقی شکفتگی

مفید طریقی خلقی بلسان
معیاری حقیقی شریک در بیان
مختصرتی سلسله قیامی در بیان
مستقیمت کتب و کتب و کتب
مستقیمت کتب و کتب و کتب
مستقیمت کتب و کتب و کتب
مستقیمت کتب و کتب و کتب
مستقیمت کتب و کتب و کتب

صا صب صح صد صر صس صش صص صط صع صف
صق صك صل صم صن صو صه صلا صي صي

طا طب طح طط طس طش طص طع طف
طق طك طل طم طن طو طه طلا طي طي

عاعب عح عد عر عس عش عص عط عع عف
عق عك عل عم عن عو عه علا عي عي

فاب فح فد فر فس فش فص فط فع فف
فق فك فل فم فن فو فه فلا في في

و اما در این کتاب که در این باب
تالیف شده است در این باب

در این باب که در این باب
در این باب که در این باب

در این باب که در این باب
در این باب که در این باب

در این باب که در این باب
در این باب که در این باب

صعب صليب صحبت صحیح صلح صید

صمد صغیر صغیر صمغ صعیف صقیق

صمیک صیقل صمیم صحن صمو صحیفه صیلی

طلب طیب طبیعت طینج طپید

طیر طنز طشیش طمع طبع طغیف

طبق طلیق طنک طفل طلیل طلسم

طحو طبقه طنطنه طعنه طبتی طبتی

Handwritten text in Arabic script, likely a religious or philosophical treatise, featuring dense cursive calligraphy on aged paper. The text is arranged in approximately 12 horizontal lines, with some words written vertically or diagonally. The ink is dark, and the paper shows signs of wear and discoloration.

عجیب عجلت عصمت عجب عهد عید عطر
 عنبر عسس عکس عشش عطش عصیص عطا
 علف عیقون عمق علیق عشق عینک علیل عقل
 علل عمل علم عظیم عجین عفو عجله عجمی
 فضیحت فضیلت فیض فتح فصد فخر
 فکر فلس فیثش فیض فطیع فیف
 فتن فلک فیصل فیل فعل
 فحم فتن فتو فثو فثله فلسفی

الحمد لله الذي جعل الدنيا داراً

الحمد لله الذي جعل الدنيا داراً

الحمد لله الذي جعل الدنيا داراً

الحمد لله الذي جعل الدنيا داراً

الحمد لله الذي جعل الدنيا داراً

الحمد لله الذي جعل الدنيا داراً

الحمد لله الذي جعل الدنيا داراً

الحمد لله الذي جعل الدنيا داراً

کاکب کح کد کر کس کش کص کع کف
کق کل کم کن کو کلا کی کیے

لال لح لد لر لس لش لص لع لف
لق لک لل لم لن لو لا لی لیے

مام م ح مد مر مش مص مع مف
مق مک مل مم من مو مه ملا می میے

با ہب ہح ہد ہر ہس ہش ہص ہع ہف
ہق ہک ہل ہم ہن ہو ہہ ہلا ہی ہیے

تو که در این عالم شایسته
ایستایی که در این عالم
نظر کن که در این عالم
بنا بر این که در این عالم
این عالم را که در این عالم
این عالم را که در این عالم
این عالم را که در این عالم
این عالم را که در این عالم

سعدی که در این عالم
این عالم را که در این عالم

کسب کلب کشت کیفیت کنج کلقتند کنبند کمتر
 کشنیر کهمس کشتش کصیص کشط کلع کثیف کتف
 کلک کلنک کنک کمک کنجشک کل کلیم
 کبین کفن کشتن کفتن کیسو کفچه کنجفه
 کیسه کله کلکته کهته کشتی کمی کیتی کیفی
 لقب لغت لجلج لکد لنکر لشکر
 لمس لفس لیخش لحيص لفظ
 لقیط لمع لطیف ثلق لنک لحم
 لبن لیکن لهو لجه لقمه لحي لبلی

Handwritten text in Persian script, likely a manuscript or a page from a book. The text is written in a cursive style and is arranged in several lines across the page. The ink is dark, and the paper appears aged and slightly discolored.

مسبب مطلب منصب مکتب محتسب
 متعجب مطیب مصلحت مهلت مشیت
 مملکت مخنث مثلث مبتغی مطح میخ
 ملخ مطبخ محمد مسجد مقصد معتمد
 منجم مفید مستعد متفکر معطر مظفر
 منتشر مختصر معسکر منظر معتبر
 معصفر معجز مکس مجلس
 مفلس منش مخلص مشخص منفض

Handwritten text in Persian script, likely a manuscript or a page from a book. The text is written in a cursive style and is arranged in several lines across the page. The ink is dark, and the paper appears aged and slightly discolored.

منقبض محیط متنوع مطیع مجمع مطلع
 مینع مبلغ مختلف مصنف متفق
 متعلق منجینق مشق ملک ممسک
 مشک مهمل مفصل میل مشتغل
 مخمل معطل متعلم متکلم منجم مقیم
 مستحکم مسلم متکلم مسمن متعین
 متضمن ممکن محو محکم منطقة مشعلی
 مصطکی مفتی منشی مغنی مخفی متقی

Handwritten text in Persian script, likely a manuscript or letter. The text is written in a cursive style and appears to be a single paragraph.

نسب نصیب نجیب نشیب نقب
 نعمت نصیحت نکہت نیست نسج
 نہج نقد نشتر نیشکر نظر
 نحس نفیس نفس نیش نیش
 نقش نقض نمط نفع نصف نطق
 نہنک نعل نقل نسیم نلیم نکین
 نہکین نہفتن نشستن نحو نفقہ نعمہ
 نہفہ نقطہ نقش نفی نہی نیستی

بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا
ما كنا لنهتدي لولا أن هدانا الله

همت هیت هفت هشت هنکفت

هچ هند هجر همنفس هشیش هبط

هميع هلف هيق هشك هلك هيكل

هم هفتم همسن هجو هليله هسته

هلب يفتح يعطه يسير يكسر

كيتفس تيفض يلمع يلق يلك

يعمل يشم يقين يمين يمن

يكسو ..نچي ..منه ..يكي يكجهتي

تشفه تشه تشه تشه تشه تشه

لجه ریش ریش ریش ریش ریش

لجه ریش ریش ریش ریش ریش

تشفه تشه تشه تشه تشه تشه

لجه ریش ریش ریش ریش ریش

تشفه تشه تشه تشه تشه تشه

لجه ریش ریش ریش ریش ریش

تشفه تشه تشه تشه تشه تشه

THE PARTS OF SPEECH.

The Persian Language, like the Arabic, has three parts of speech, the verb فعل *fiel*; the noun اسم *ism*; and the particle حرف *herf*, i. e. adverb, conjunction, preposition, and interjection.

A verb is an action implying one of the three times or tenses, viz. past ماضی *mázy*; present حال *hál*; or future مستقبل *musteckbel*. And it is named after one of these tenses, thus:

گفت *goft*, he spoke — فعل ماضی *fiel mázy*, or the past action.

میکوید *meigoyid*, he speaketh — فعل حال *fiel hál*, or the present action.

خواهد گفت *khawhed goft*, he will speak — فعل مستقبل *fiel musteckbel*, or the future action.

OF NOUNS.

1. *Nouns*, or *names*, are of two kinds; *substantive*, which denote a *substance* or *thing*, as اسپ *asp* a horse, کتاب *kitáb* a book, دوستی *doosty* friendship; and *adjective*, which denote some *quality* of a *substantive*, as خوب *khoob* good, کلان *kelán* big.

2. Nouns in Persian have not different terminations to distinguish the genders, there being either distinct nouns for masculine and feminine; thus, مردم *mirdem* a man, زن *zen* a woman; or the terms نر *ner* (a male) and ماده *mádeh* (a female) added or prefixed to nouns to ascertain their gender, as اسپ نر *asp ner* a stone-horse or gelding, اسپ ماده *asp mádeh* a mare, نر گاو *ner gao* a bull or bullock, ماده گاو *mádeh gao* a cow. The feminine nouns adopted from the Arabic, are distinguished by their final letter ه.

3. There are two numbers; singular, denoting *one*; and plural, denoting *more than one*. All animals have the plural ان *án*; as مردمان *merdemán* men, زنان *zenán* women, اسپان

áspán horses. The plural of inanimates is *há*; as *زیر* *zir* money, *زیرها* *zirhá* monies, *کهر* *guher* a jewel, *کهرها* *guherhá* jewels.

4. The Persian substantive has but one variation of case, made by adding the particle *را* *ra* to both the nominatives, and thereby generally answering to the accusative, and sometimes to the dative case; thus,

Nom. sing. پدر *peder* a father; accusative and dative sing. پدر را *peder rá* a father, or to a father.

Nom. plu. پدران *pederán* fathers; accusative and dative plu. پدران را *pederán rá* the fathers, or to fathers.

5. The adjective has no variation but the degree of comparison. The positive is made comparative by affixing the particle *تر* *ter*, and superlative by adding to it the particle *ترین* *tireen*; thus, *کلان* *kelán* big, *کلان تر* *kelánter* bigger, *کلان ترین* *kelántereen* biggest.

6. The Persians have not any article; but the noun is restricted to the singular number by adding the letter *ی* as *اسبی* *aspy* a horse, or the horse.

OF PRONOUNS.

A pronoun stands instead of a noun, and is termed *ضمیمه* *zemeer*.

من *Mun*, I.

Sing. من *mun*, I. Oblique مرا *mera*, me.

Plu. ما *ma*, we. ما را *márá* us.

تو *Tu*, Thou.

Sing. تو *tu*, thou. Obl. ترا *tura*, thee.

Plu. شما *shumá*, you. شما را *shumárá*, you.

او *O*, He.

Sing. او *o*, he, she, it. Obl. او را *orá*, him, her, or it.

Plu. ایشان *ishán*, they. ایشان را *ishánrá*, them.

این *Een*, This.Sing. این *een*, this.Obl. اینرا *eenra*, this.Plu. اینان *eenán*, these.اینانرا *eenánrá*, these.or, اینها *eenhá*, these.اینهارا *eenhárá*, these.آن *An*, That.Sing. آن *án*, that.Obl. آنرا *ánrá*, that.Plu. آنان *ánán*, those.آنانرا *ánánrá*, those, them.or, آنها *ánhá*, those.آنها را *ánhárá*, those, them.Nom. که *keh*, who.Obl. کرا *kehrá*, whom.چه *chah*, which.چرا *che-rá*, which.هر که *hurkeh*, and هر آنکه *huránkeh*, whosoever.هر چه *hurcheh*, and هر آنچه *huráncheh*, whatsoever.Nom. خود *khood*, or خودش *koodish*Obl. خود را *khoodrá*خویش *kheish*, or خویشتن *kheishtun*چویشتن را *kheishtunrá* } Self.

GENERAL RULES.

Rule 1. The last letter of every Persian word is quiescent or unaccented (سكون *sekoon*): as شتر *shuter*, a camel; اسپ *asp*, a horse; فیل *feel*, an elephant. But in composition, when it is either the governing noun (مضاف *muzáf*) or the substantive noun (موصوف *mowsoof*), the last letter is always accented with a کسر *kesr*: as for example, شتری *shutery* *zied*, Zied's camel; اسپ *áspy* *jeld*, a swift horse; the vowel point *kesr* being the sign of the governing noun, or the antecedent of the relative adjective. But if there be several governing nouns or antecedents in a sentence, the last only is accented with a *kesr*: thus—

شتر و اسپ و فیل و شیر ملل

shuter ó asp ó feel ó sheery mullick.

The king's camel, horse, elephant, and lion.

Rule 2. When the adjective follows the substantive, the latter is accented with a *kesr*; as *اسب کبود* *áspy kebood*, a grey horse: but, on the contrary, when the adjective precedes the substantive, the *kesr* is not used at all; as *کبود اسب* *kebood asp*, a grey horse. The same rule is likewise applicable to the governing and the governed nouns substantive; as *شاه جهان* *sháhy jehán*, the king of the world; *جهان شاه* *jehán sháh*, the world's king.

Rule 3. Whenever a word beginning with an *alif* is preceded by the preposition *با* *bá* or *میمن نهی* *meem nihee* or prohibitive, or by *نون نفی* *noon nefy* or negative, the *alif* is changed into *ی* *yá*: as *افراخت* *efrákht*, *نیفراخت* *niefrákht*; *افراز* *efráz*, *میفرراز* *meifráz*; *افروخت* *efrowkht*, *نیفروخت* *neifrowkht*. And sometimes this letter is struck off by syncope; thus, *بفراخت* *befrákht*, *مفراز* *mefráz*, *نفروخت* *nefrowkht*. And if this initial *alif* is marked with a *مد* *med*, i. e. doubled, then the first *alif* is changed into *ی* *yá* as *آراست* *árást*, *بیاراست* *bee-árást*; *آزما* *ázmá*, *میازما* *mie-ázmá*; *آزمود* *ázmood*, *نیازمود* *nieazmood*. So in like manner, when this word, beginning with a double *alif*, is preceded by another word, the first *alif* is changed into *ی* *yá* as *آسیاب* *ásee-ab*, a millstone; which in its original state was *آس آب* or *اس آب* *as-aab*.

Rule 4. When in composition two words come together, the last letter of the first, and the initial of the second, being the same, or of approximate sounds, the final letter of the first word is either struck out by syncope, or else it is blended with the initial of the last word. In case of syncope, the *teshdid* is taken off; but when blended, the accent is continued: both instances are exemplified in the following lines—

در وضو کن به نیمین استنجا
ریز بر دست و روی نیمین را
پس بان نیمین من که میماند
پای شویید هر آنکه میداند

*In a sacred ablution cleanse with half a mun,
Pour on the hands and face half a mun;
Then, with that half mun which remains,
Whosoever knoweth what he is about, washes the feet.*

In the first and second lines *neem mun* is by syncope made *neemun*; and in the third line, although the redundant letter is retained in writing, it is not sounded. But when the sounds of the two letters are uttered from nearly the same part of the mouth, as *د* and *ت* the former is struck out; thus, *budter* is made *buter*, and *zoodter*, *zooter*.

Lastly. In order to blend together two words whose final and initial letters approximate in utterance, *shebpereh* is, by the introduction of *teshdid*, made *sheppereh*, a bat. It is an invariable rule, that the *teshdid* is never used with any Persian word that is not a compound; thus, *ferokh* happy, is compounded of *fer* and *rokh*.

Rule 5. In a Persian word, when *ن* is followed by *ب* they are pronounced as double *م* or sometimes the *teshdid* is omitted; thus, *kenbely* is read *kemmely*, and *khōnb* is pronounced *khomm*.

Rule 6. When the relative pronoun is human, they say *او* *ou* and *وي* *wie*; and for irrational animals they use *ان* *án*; but the particle *در* *der* or *بر* *ber* is prefixed in common to both: this, however, is only a poetical licence. All animals have the plural *ان* *án*: as *mirdem* a man, *mirdemán* men; *ásp* a horse, *áspán* horses. The plural of inanimate things is *ها* *há*: as *dir* a door, *dirhá* doors; *guher* a gem, *guherhá*, gems. This plural, however, is sometimes used for animate things. When an inanimate singular has final *ه* mute, it is dropped in forming the plural; thus, sing. *jámeh* a vest, plu. *jámhá* vests: but when the final *ه* is sounded, then it is continued in forming the plural; thus, *gireh* a knot, *girehhá* knots; *zireh* a coat of mail, *zirehhá* coats of mail: but for animals the final *ه* of the singular is changed into *ك* and joined to *ان* thus, *bundeh* a slave, *bundégán* slaves.

A member of an animal is made plural by *ها* *há*: thus, *dust* a hand, *dusthá* hands; *pái* a foot, *páihá* feet. The words *sir* and *girden*, when signifying *the head* and *the neck*, form the plural by *ها* *há*; but when they signify *a chief* or *leader*, the plural is *ان* thus, *siran*, *girdenàn*, chiefs.

Rule 7. Some Persian words have meanings diametrically opposite; as *sepowkhten*, to transfix, and also to extract. Likewise *feráz* signifies both shut and open.

Sometimes a word is both singular and plural; as مردم *mirdem*, a man, and also men. Ameer Khusro thus:

نشايد هيچ مردم خفته در كار
كه در پايان پشيماني دهد بار

It is not proper for any man to sleep on business: for at length repentance will be the fruit thereof.

When مردم *mirdem* is used in the singular number, the plural is مردمان *mirdemán*. Sometimes the plural is used in speaking of a single person as a mark of respect, or else to impress an idea of magnitude: thus, شما گفتيد *shumá gefteid*, instead of گفتي *goftee*, thou spoked; and a monstrous large snake is called اژدها *izjdiehá*, snakes.

Rule 8. When there occurs in a word a reduplicate ن before ب the former must be made to precede the latter; thus بنمايد *benemá-yed*, and not نبنمايد *nebenemá-yed*, بنشكافد *beneshegáfed*, and not نبنشكافد *nebeneshegáfed*, a reduplicate letter in the middle of a word not being allowed.

The following

not being allowed

permitted, and not *شکسته* reshkeshah, a red-

made to precede the latter; thus *شکسته* reshkeshah,

Rule 8. When there occurs in a word a red-

then spoken; and a monstrous large snake is c-

impress an idea of magnitude: thus *شکسته* reshkeshah,

Sometimes the plural is used in speaking of a

When *شکسته* reshkeshah is used in the singular

and thereby

it is not proper for a word to be

FORM of a VERB, according to the Persian Grammarians.

		The Infinitive, مصدر گفتن To speak.			
		3 Person Pres. Sing.	3 Person Pres. Plur.	2 Person Pres. Sing.	2 Person Pres. Plur.
Preter.	فعل ماضی	گفت He spoke.	گفتند They spoke.	گفتی Thou "spokest.	گفتید You spoke.
Pret. contin. or imperfect.	فعل ماضی استمراری	میگفت He was speaking.	میگفتند They were speaking.	میگفتی Thou "wast speaking.	میگفتید You were speaking.
Future.	فعل مستقبل	خواهد گفت He will speak.	خواهند گفت They will speak.	خواهی گفت Thou wilt "speak.	خواهید گفت You will speak.
Participle past.	اسم مفعول	گفته Spoken.	گفتا Spoken.		
Conj. or Aorist.	فعل مضارع	گوید He may speak, ALSO Let him speak.	گویند They may speak, OR Let them speak.	گویی Thou "mayest speak, OR Speak thou.	گویند You may speak, OR Speak you.
Present.	فعل حال	میگوید He speaks.	میگویند They speak.	مییگویی Thou "speakest.	مییگویند You speak.
Imperative.	امر	گوی Speak thou.	گویند Let them speak.		
Prohibitive.	نهی	مگویی Speak not thou.	مگویند Let them not speak.		
Imper. contin. or imperfect.	امر مدامی	میکوی Continue thou to speak.	میکویند		
Participle pres.	حالیه	گویان Speaking.			
Part. pres. used as the noun of action.	اسم فاعل	گوینده Speaker.	گویندگان Speakers.		

OF VERBS.

They are thus distinguished: those to whose infinitive is joined شدن *shuden* to be, or کردن *kerden* to do, are called *jámíd* or unconjugable; thus نماز کردن *nemáz kerdén* to pray, فگار شدن *fegár shuden* to be wounded, there being no such verbs as نمازیدن *nemázeden* or فگاریدن *fegáreden*. And every (صیغه *seegheh*) tense or inflection, derived from the radical (مصدر) or infinitive without the aid of these verbs, is منصرف *munseréf* or conjugable; as شگافتن *shegáften* to split, نواختن *newakhten* to caress, شتافتن *shetáften* to run.

An infinitive (مصدر *musder*) is a word ending with دن *den* or تن *ten*, which are the invariable signs of the infinitive. From this infinitive are derived forty inflections (صیغه): viz. twenty through the means of the third person singular of the preterite, thus, six of the preter-imperfect, six of the future tense, and two of the perfect participle; and twenty inflections through the means of the third person singular of the aorist, in the following order, viz. six of the aorist (which, besides its special imperative signification, has also a present and a future meaning), six of the present tense, two imperative, two prohibitive, one imperfect imperative, and one present participle, together with the two nouns of action.

FORMATION OF THE TENSE FROM THE INFINITIVE.

The third person singular of the preter-perfect is formed by dropping the last letter of the infinitive, which is always ن thus, infin. گفتن *goften*, pret. گفت *goft*, which moreover contains an infinite sense (or that of the verbal noun substantive), as does the second person singular of the imperative, both گفت *goft* and گوی *goe* meaning also *speech*.

From the third person of the preter-perfect are formed five other inflections, by the application of the affixed personal pronouns, termed ضمائر *zemáyir*. The formative letters representing the pronouns are these:

SING.			PLUR.		
I,	من	affix م	We,	ما	affix یم
Thou,	تو	ی	You,	شما	ید
He,	او	has no affix	They,	ایشان	ند

These are taken from the substantive verb:

ام	تویی	است	ایم	اید	اند
I am.	Thou art.	He is.	We are.	You are.	They are.

The affixed sign of the third person plural is ن and , quiescent or immoveable; as گفتند *goftend* they spoke. The second person singular has the open ی (یای معروف *yai maroof*), as گفتی *gofttee* thou spokest; and the ^{second} third person plural has ی sharp (یای *yai*), as گفتید *gofteid* you spoke: the first person singular affixes م quiescent, as گفتم *goftem* I spoke; and the first person plural is distinguished by ی sharp, as گفتیم *gofteim* we spoke. This rule applies to all the other tenses wherein these affixes are used.

The particle می *mee* prefixed to the preter, forms the preter-imperfect; as—

میگفت <i>meegoft</i> , he was speaking.	میگفتند <i>meegoftend</i> , they were speaking.
میگفتی <i>meegoftee</i> , thou wast speaking.	میگفتید <i>meegofteid</i> , you were speaking.
میگفتم <i>meegoftem</i> , I was speaking.	میگفتیم <i>meegofteim</i> , we were speaking.

The future tense prefixes to the third person singular of the preter the word خواهد *khàwhed*, which is the aorist of the verb خواستن *khawsten*, to desire or will; and for the other inflections of this tense, uses the affixed pronouns at the end of this prefixed word, thus:

گفت Goft.	{	خواهم <i>Khawhem goft</i> ,	or	I will speak.
		خواهی <i>Khawhee goft</i> ,		Thou wilt speak.
		خواهد <i>Khawed goft</i> ,		He will speak.
		خواهیم <i>Khawheim goft</i> ,		We will speak.
		خواهید <i>Khawheid goft</i> ,		You will speak.
		خواهند <i>Khawhend goft</i> ,		They will speak.

The perfect participle is made by adding ه immoveable to the third person singular of the preter; thus, گفت *gofté* spoken: the plural of which is formed by the sign of the plural number ها thus گفتها *goftéhá* things spoken. (Vide Rule 5.)

The sign of the third person singular of the aorist is the letter و immoveable, and the letter preceding it always accented with a *futteh*. The various forms of this tense will be fully explained in the eleven subsequent chapters. For this place it is sufficient to observe, that the other five persons of this tense take the affixed signs: thus, گوید *goyed*, he may speak; گویند *goyend*, they may speak; گوئی *goyee*, thou mayest speak; گوئید *goyeid*, you may speak; گویم *goyem*, I may speak; گوئیم *goyeim*, we may speak.

The particle می *mee* prefixed to the aorist, forms the present tense: as میگوید *meegoyed*, he speaks; میگویند *meegoyend*, they speak; میگوئی *meegoyee*, thou speakest; میگوئید *meegoyeid*, you speak; میگویم *meegoyem*, I speak; میگوئیم *meegoyeim*, we speak.

The imperative is formed from the aorist by dropping the sign و thus, گوی *goé*, speak thou; گوید *goyed*, let him speak. To the imperative is very commonly prefixed the inseparable particle ب as بگو *bego*, speak thou.

The imperative is made prohibitive by prefixing the letter م accented with a *futteh*: thus, مگو or مگویی *mugo* or *mugóe*, speak not thou; مگوئید *megoyeid*, let them not speak.

The imperative obtains a continuative sense by prefixing the particle می *mee*; as میگوی *meegoé*, continue thou to speak.

The present participle, termed حالی *halyeh*, is made by adding ان to the imperative singular; thus, گویان *goyeán*, speaking. The same participle, when used as the noun of action, adds نده to the imperative. The first of these letters is quiescent, the second *futteh*, and the last slightly sounded: as گوینده *goyendé*, a speaker; plur. گویندگان *goyendigán*, speakers. (Vide Rule 6.)

An intransitive verb is made transitive by adding to the imperative second person sing. the word اتیدن *aneeden*; thus, the second person sing. of the imperative with this addition becomes گویانیدن *goyeáneeden* to cause to speak, the infinitive of the transitive or active verb.

The Persian Form of the Verb being ill calculated for an English Learner, we shall give some examples after our models, as far as the two Languages can be made to correspond without offering violence to either.

INTRANSITIVE VERB.

گفتن *To speak.*

PRESENT TENSE.

میکویم I speak.

میکوئیم We speak.

میکویی Thou speakest.

میکوید You speak.

میکوید He speaketh.

میکویند They speak.

SIMPLE PRETER.

گفتم I did speak.

گفتیم We did speak.

گفتی Thou didst speak.

گفتید You did speak.

گفت He did speak.

گفتند They did speak.

COMPOUND PRETER.

گفته ام I have spoken.

گفته ایم We have spoken.

گفته ای Thou hast spoken.

گفته اید You have spoken.

گفته است He has spoken.

گفته اند They have spoken.

PRETER-IMPERFECT.

میکفتم I was speaking.

میکفتم We were speaking.

میکفتی Thou wast speaking.

میکفتید You were speaking.

میکفت He was speaking.

میکفتند They were speaking.

PRETER-SUBJUNCTIVE.

میگفتہ باشم	I may have been speaking.	میگفتہ باشیم	We may have been speaking.
میگفتہ باشی	Thou mayest have been speaking.	میگفتہ باشید	You may have been speaking.
میگفتہ باشند	He may have been speaking.	میگفتہ باشند	They may have been speaking.

PRETER-PLUPERFECT.

گفته بودم	I had spoken.	گفته بودیم	We had spoken.
گفته بودی	Thou hadst spoken.	گفته بودید	You had spoken.
گفته بود	He had spoken.	گفته بودند	They had spoken.

FIRST FUTURE.

بگویم	I shall speak.	بگوئیم	We shall speak.
بگویی	Thou shalt speak.	بگوئید	You shall speak.
بگوید	He shall speak.	بگویند	They shall speak.

SECOND FUTURE.

خواهم گفت	I will speak.	خواهیم گفت	We will speak.
خواهی گفت	Thou wilt speak.	خواهید گفت	You will speak.
خواهد گفت	He will speak.	خواهند گفت	They will speak.

COMPOUND FUTURE.

گفته باشم	I shall have spoken.	گفته باشیم	We shall have spoken.
گفته باشی	Thou shalt have spoken.	گفته باشید	You shall have spoken.
گفته باشند	He shall have spoken.	گفته باشند	They shall have spoken.

IMPERATIVE.

بگو	Speak thou.	بگوئیم	Let us speak.
بگوید	Let him speak.	بگوئید	Speak you.
		بگویند	Let them speak.

CONJUNCTIVE, OR AORIST.

کویم I may speak.
کوی Thou mayest speak.
کوید He may speak.

کوسیم We may speak.
کوسید You may speak.
کوسند They may speak.

PARTICIPLES.

Present, کویان and کوینده Speaking.
Past, گفته Spoken, or having spoken.

TRANSITIVE VERB.

کویانیدن *To cause to speak.*

PRESENT.

میکویانم I cause to speak. میکویانیم We cause to speak.
میکویانی Thou causest to speak. میکویانید You cause to speak.
میکویاند He causes to speak. میکویانند They cause to speak.

SIMPLE PRETER.

کویانیدم I did cause to speak. کویانیدیم We did cause to speak.
کویانیدی Thou didst cause to speak. کویانیدید You did cause to speak.
کویانید He did cause to speak. کویانیدند They did cause to speak.

COMPOUND PRETER.

کویانیده‌ام I have caused to speak. کویانیده‌سیم We have caused to speak.
کویانیده‌ی Thou hast caused to speak. کویانیده‌اید You have caused to speak.
کویانیده‌است He has caused to speak. کویانیده‌اند They have caused to speak.

PRETER-IMPERFECT.

میکویانیدم I was causing to speak. میکویانیدیم We were causing to speak.
میکویانیدی Thou wast causing to speak. میکویانیدید You were causing to speak.
میکویانید He was causing to speak. میکویانیدند They were causing to speak.

PRETER-SUBJUNCTIVE.

میگویانیده باشم	I may have been causing to speak.	میگویانیده باشیم	We may have been causing to speak.
میگویانیده باشی	Thou mayest have been causing to speak.	میگویانیده باشید	You may have been causing to speak.
میگویانیده باشد	He may have been causing to speak.	میگویانیده باشند	They may have been causing to speak.

PRETER-PLUPERFECT.

کویانیده بودم	I had caused to speak.	کویانیده بودیم	We had caused to speak.
کویانیده بودی	Thou hadst caused to speak.	کویانیده بودید	You had caused to speak.
کویانیده بود	He had caused to speak.	کویانیده بودند	They had caused to speak.

FIRST FUTURE.

بگویانیدم	I shall cause to speak.	بگویانیدیم	We shall cause to speak.
بگویانیدی	Thou shalt cause to speak.	بگویانیدید	You shall cause to speak.
بگویانید	He shall cause to speak.	بگویانیدند	They shall cause to speak.

SECOND FUTURE.

خواهم کویانید	I will cause to speak.	خواهیم کویانید	We will cause to speak.
خواهی کویانید	Thou wilt cause to speak.	خواهید کویانید	You will cause to speak.
خواهد کویانید	He will cause to speak.	خواهند کویانید	They will cause to speak.

COMPOUND FUTURE.

کویانیده باشم	I shall have caused to speak.	کویانیده باشیم	We shall have caused to speak.
کویانیده باشی	Thou shalt have caused to speak.	کویانیده باشید	You shall have caused to speak.
کویانیده باشد	He shall have caused to speak.	کویانیده باشند	They shall have caused to speak.

IMPERATIVE.

بگویان	Cause them to speak.	بگویانیم	Let us cause to speak.
بگویاند	Let him cause to speak.	بگویانید	Do you cause to speak.
		بگویاند	Let them cause to speak.

PARTICIPLES.

Present,	کویانان	or	کویانده	Causing to speak.
Past,			کویانیده	Caused, or having caused to speak.

VERB SUBSTANTIVE.

بودن To be.

PRESENT TENSE.

ام	I am.	یم	We are.
ی	Thou art.	اید	You are.
است	He is.	اند	They are.

PRETER CONDITIONAL.

می بودم	I should have been.	می بودیم	We should have been.
می بودی	Thou shouldst have been.	می بودید	You should have been.
می بود	He should have been.	می بودند	They should have been.

SIMPLE PRETER.

بودم	I was.	بودیم	We were.
بودی	Thou wast.	بودید	You were.
بود	He was.	بودند	They were.

COMPOUND PRETERITE.

بوده ام	I have been.	بوده ایم	We have been.
بوده ی	Thou hast been.	بوده اید	You have been.
بوده است	He has been.	بوده اند	They have been.

FIRST FUTURE.

باشم	I shall be.	باشیم	We shall be.
باشی	Thou shalt be.	باشید	You shall be.
باشد	He shall be.	باشند	They shall be.

SECOND FUTURE.

خواهم بود I will be.
خواهی بود Thou wilt be.
خواهد بود He will be.

خواهیم بود We will be.
خواهید بود You will be.
خواهند بود They will be.

IMPERATIVE.

باش Be thou.
باشد Let him be.

باشیم Let us be.
باشید Be you.
باشند Let them be.

CONJUNCTIVE, OR AORIST.

باشم or بوم I may be.
باشی or بوی Thou mayest be.
باشد or بود He may be.

باشیم or بویم We may be.
باشید or بوید You may be.
باشند or بوند They may be.

PARTICIPLES.

Present, باشنده Being.

Past, بوده Been.

VERB NEUTER.

سوختن To burn.

PRESENT TENSE.

میسوزم I burn.
میسوزی Thou burnest.
میسوزد He burneth.

میسوزیم We burn.
میسوزید You burn.
میسوزند They burn.

SIMPLE PRETER.

سوختم I did burn.
سوختی Thou didst burn.
سوخت He did burn.

سوختیم We did burn.
سوختید You did burn.
سوختند They did burn.

COMPOUND PRETER.

سوخته ام I have burned.	سوخته ایم We have burned.
سوخته ^s Thou hast burned.	سوخته اید You have burned.
سوخته است He has burned.	سوخته اند They have burned.

PRETER-IMPERFECT.

میسو ختم I was burning.	میسو ختمیم We were burning.
میسو ختی Thou wast burning.	میسو ختید You were burning.
میسو خت He was burning.	میسو ختند They were burning.

PRETER SUBJUNCTIVE.

میسوخته باشم I may have been burning.	میسوخته باشیم We may have been burning.
میسوخته باشی Thou mayest have been burning.	میسوخته باشید You may have been burning.
میسوخته باشد He may have been burning.	میسوخته باشند They may have been burning.

PRETER-PLUPERFECT.

سوخته بودم I had burned.	سوخته بودیم We had burned.
سوخته بودی Thou hadst burned.	سوخته بودید You had burned.
سوخته بود He had burned.	سوخته بودند They had burned.

FIRST FUTURE.

سوزم I shall burn.	سوزیم We shall burn.
سوزی Thou shalt burn.	سوزید You shall burn.
سوزد He shall burn.	سوزند They shall burn.

SECOND FUTURE.

خواهم سوخت I will burn.	خواهیم سوخت We will burn.
خواهی سوخت Thou wilt burn.	خواهید سوخت You will burn.
خواهد سوخت He will burn.	خواهند سوخت They will burn.

COMPOUND FUTURE.

سوختم I shall have burned.
 سوختی Thou shalt have burned.
 سوخته باشد He shall have burned.

سوختم We shall have burned.
 سوختید You shall have burned.
 سوخته باشند They shall have burned.

IMPERATIVE.

سوز Burn thou.
 سوزد Let him burn.

سوزیم Let us burn.
 سوزید Burn you.
 سوزند Let them burn.

PARTICIPLES.

Present, سوزان or سوزنده Burning.
 Past, سوخته Burned, or having burnt.

کردن To do.

Used in forming the active voice.

PRESENT TENSE.

میکنم I do.
 میکنی Thou doest.
 میکند He doeth.

میکنیم We do.
 میکنید You do.
 میکنند They do.

SIMPLE PRETER.

کردم I did.
 کردی Thou didst.
 کرد He did.

کردیم We did.
 کردید You did.
 کردند They did.

COMPOUND PRETER.

کرده‌ام I have done.
 کرده‌ای Thou hast done.
 کرده‌است He has done.

کرده‌ایم We have done.
 کرده‌اید You have done.
 کرده‌اند They have done.

PRETER-IMPERFECT.

میگردم I was doing.
 میگردی Thou wast doing.
 میکرد He was doing.

میگردیم We were doing.
 میگردید You were doing.
 میکردند They were doing.

PRETER-SUBJUNCTIVE.

میگردد باشم I may have been doing.
 میگردی باشی Thou mayest have been doing.
 میکرد باشد He may have been doing.

میگردیم باشیم We may have been doing.
 میگردید باشید You may have been doing.
 میکردند باشند They may have been doing.

PRETER-PLUPERFECT.

کردم I had done.
 کردی Thou hadst done.
 کرد He had done.

کردیم We had done.
 کردید You had done.
 کردند They had done.

FIRST FUTURE.

کنم I shall do.
 کنی Thou shalt do.
 کند He shall do.

کنیم We shall do.
 کنید You shall do.
 کنند They shall do.

SECOND FUTURE.

خواهم کرد I will do.
 خواهی کرد Thou wilt do.
 خواهد کرد He will do.

خواهیم کرد We will do.
 خواهید کرد You will do.
 خواهند کرد They will do.

COMPOUND FUTURE.

کرده باشم I shall have done.
 کرده باشی Thou shalt have done.
 کرده باشد He shall have done.

کرده باشیم We shall have done.
 کرده باشید You shall have done.
 کرده باشند They shall have done.

IMPERATIVE.

بکن	Do thou.	بکنیم	Let us do.
بکند	Let him do.	بکنید	Do you.
		بکنند	Let them do.

CONJUNCTIVE, OR AORIST.

کنم	I may do.	کنیم	We may do.
کنی	Thou mayest do.	کنید	You may do.
کند	He may do.	کنند	They may do.

PARTICIPLES.

<i>Present,</i>	کنده and کنان	Doing.
<i>Past,</i>	کرده	Done.

شدن *To be,*

Used in forming the passive voice.

PRESENT TENSE.

میشوم	I am.	میشویم	We are.
میشوی	Thou art.	میشوید	You are.
میشود	He is.	میشوند	They are.

SIMPLE PRETER.

شدم	I was.	شدیم	We were.
شدی	Thou wast.	شدید	You were.
شد	He was.	شدند	They were.

COMPOUND PRETER.

شده‌ام	I have been.	شده‌ایم	We have been.
شده‌ای	Thou hast been.	شده‌اید	You have been.
شده‌است	He has been.	شده‌اند	They have been.

PRETER-IMPERFECT.

مي شدم I was.
 مي شدي Thou wast.
 مي شد He was.

مي شديم We were.
 مي شديد You were.
 مي شدند They were.

PRETER-SUBJUNCTIVE.

مي شده باشم I may have been.
 مي شده باشي Thou mayest have been.
 مي شده باشد He may have been.

مي شده باشيم We may have been.
 مي شده باشيد You may have been.
 مي شده باشند They may have been.

PRETER-PLUPERFECT.

مي شده بودم I had been.
 مي شده بودي Thou hast been.
 مي شده بود He had been.

مي شده بوديم We had been.
 مي شده بوديد You had been.
 مي شده بودند They had been.

FIRST FUTURE.

شوم I shall be.
 شوي Thou shalt be.
 شود He shall be.

شويم We shall be.
 شويد You shall be.
 شوند They shall be.

SECOND FUTURE.

خواهم شد I will be.
 خواهي شد Thou wilt be.
 خواهد شد He will be.

خواهيم شد We will be.
 خواهيد شد You will be.
 خواهند شد They will be.

COMPOUND FUTURE.

مي شده باشم I shall have been.
 مي شده باشي Thou shalt have been.
 مي شده باشد He shall have been.

مي شده باشيم We shall have been.
 مي شده باشيد You shall have been.
 مي شده باشند They shall have been.

IMPERATIVE.

شو	Be thou.	شویم	Let us be.
شود	Let him be.	شوید	Be you.
		شوند	Let them be.

CONJUNCTIVE, OR AORIST.

باشم	I may be.	باشیم	We may be.
باشی	Thou mayest be.	باشید	You may be.
باشد	He may be.	باشند	They may be.

PARTICIPLES.

<i>Present,</i>	شونده	Being.
<i>Past,</i>	شده	Been.

IMPERFECT VERB.

هستن *To be.*

Indicative.

PRESENT.

هستم	I am.	هستیم	We are.
هستی	Thou art.	هستید	You are.
هست	He is.	هستند	They are.

The other Moods and Tenses are wanting.

THE DIFFERENT CLASSES OF VERBS,

AND

THE ANOMALIES IN THE AORIST.

Persian grammarians arrange the verbs under eleven classes, there being no verb in this language but what has one of the following eleven letters preceding the sign of the infinitive, viz. **ي و ن م ف ش س ز ر خ ا**

The verb intransitive, or neuter, they call **لازمي** *lázemy*; and the transitive, active, or causal, **متعدی** *mutaedy*.

CLASS I. LETTER ا

After forming the aorist, by dropping the two last letters of the infinitive, and adding its own sign, the preceding **ا** *alif* is rejected, thus:

Infin. افتادن To fall.	Aorist افتد	Infin. ایستادن To stand.	Aor. استد
فتادن <i>the same.</i>	فتد	استادن <i>the same.</i>	استد
افتادن <i>the same.</i>	افتد	نهادن To apply.	نهد

In irregulars, called **شاذ** *sház*, the **ا** *alif*, instead of being dropped, is permuted into **ه** thus:

Infinitive, **دادن** To give. Aorist, **دهد**

CLASS II. LETTER خ

When **خ** precedes the sign of the infinitive, it is changed for **ز** in the aorist, thus:

Infin.	Aorist.	Infin.	Aorist.
افراختن To exalt.	افرازد	ساختن To make,	سازد
فراختن <i>the same.</i>	فرازد	نواختن To caress.	نوازد
انداختن To throw.	اندازد	انگیختن To excel.	انگیزد
پرداختن To accomplish.	پردازد	گریختن To flee.	گریزد

Infin.	Aorist.	Infin.	Aorist.
باختن To play.	بازد	بینختن To sift.	بینزد
دوختن To sew.	دوزد	تاختن To run fast, also to assault.	تازد
اندوختن To acquire.	اندوزد	کداختن To melt.	کدازد

An imperfect verb is called *مقتضب* *moktezeb*; as *سنختن* to weigh, which has only the infinitive.

CLASS III. LETTER ر

When the first letter of the infinitive being ر is retained, to form the aorist :

Infin.	Aorist.	Infin.	Aorist.
بردن To carry, or bear.	برد	فشردن To squeeze.	فشرد
افشاردن To squeeze.	افشارد	افسردن To congeal.	افسرد
فشاردن the same.	فشارد	فسردن the same.	فسرد
افشردن the same.	افشرد	کستردن To spread.	کسترد

In the above examples, both the aorist and the preter consist of the same letters, but are accented differently, thus :

Preter برد *bourd*, aorist برود *bured*; it being an invariable rule that in the aorist the letter preceding its sign must be accented with a *futtah*.

	Aorist.		Aorist.
Also ستردن To shave.	سترود	پروردن To nourish.	پرورود
خوردن To eat.	خورود	آزردن To hurt, to offend.	آزارود
آوردن To bring.	آورود		

IRREGULARS.

کند To do. کردن

There are also two transitive verbs in common use, *کراندن* and *کنانیدن* neither of which are to be found in any good author.

CLASS IV. LETTER ز

When ز precedes the sign of the infinitive, after rejecting the sign of the infinitive, the letter ن is placed after ز to form the aorist; as—

Infin. زدن to strike; Aorist, زند being the only verb to which this rule is applicable.

CLASS V. LETTER س

When this letter precedes the sign of the infinitive, it is rejected in forming the aorist; thus—

Infin.	زیستن	To live.	Aorist	زید
	گریستن			
	AND			
	گریستن	To weep.		کرید

The two last are made transitive; as—

	گریانیدن	To cause to weep.		گریاند
Also,	نگریستن			
	نگریستن	To behold.		نگرد
	نگریدن			

Sometimes س is permuted into ه —

	کاستن	To lessen.		گاهد
	خواستن	To desire.	Aorist	خواهد
	جستن	To leap.		جهد
	رستن	To escape.		رهد

Sometimes the letter س is changed for ی —

	آراستن	To adorn.	Aorist	آراید
	پراستن	the same.		پراید

In some instances the aorist uses و and ی in the place of the س thus:

	جستن	To search.	Aorist	جوید
	رستن	To grow, as a plant.		روید
	شستن	To wash.		شوید

When the **س** is changed for **ن** —

شکستن To break. Aorist **شکند**

Imperfect verbs which reject the **س** in the aorist—

بایستن To be requisite. Aorist **باید** **شایستن** To suit. Aorist **شاید**

Irregulars of this Class.

خاستن To rise. Aorist **خیزد** **نشستن** To sit down. Aorist **نشیند**

پیوستن To unite. **پیوند** **نشاندن** To plant. **نشانند**

بستن To bind. **بند**

CLASS VI. LETTER **ش**

When this letter precedes the sign of the infinitive, it is changed for **ر** —

کاشتن To sow. Aorist **کار** **انپاشتن** To fill. Aorist **انپارد**
لشتن To suppose. **انکار**
کزاشتن To quit. **کزار** **نکاشتن** To write. **نگارد**
گذشتن To pass over. **گذرد** **داشتن** To have. **دارد**

Irregulars.

نویشتن AND **نیشتن** To write. **نویسد** **کشتن** To become, also to alter. **کرد**
نیشتن To loosen. **هلد**
کشتن To kill. **کشد** **شدن** To be. **شود**

Imperfect Verbs.

سرشتن To knead. **سرشد** **برشتن** To fry. none.
آغشتن To moisten. none. **رشتن** To twist. none.

CLASS VII. LETTER **ف**

When this letter precedes the sign of the infinitive, it is sometimes changed for **ب** in the aorist—

کوفتن To bruise.	Aorist کو بد	رفتن To sweep.	Aorist رو بد
یافتن To find.	یابد	شکفتن To be patient.	شکبید
شتافتن To make haste.	شتابد	تافتن To spin.	تابد
آشوفتن AND آشفتن	آشوبد	فریفتن AND فرفتن	فریبد
To disturb.		To seduce.	

Sometimes the letter **ف** is changed for **و** —

رفتن To go.	Aorist رود	شنفتن To hear.	Aorist شنود
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Regulars. Vide page 32.

کافتن To dig.	Aorist کافد	شکفتن To blow, as a flower.	Aor. شکفد
شکافتن To split.	شکافد		

Irregulars.

خفتن To sleep.	Aor. خفتد and خوابد	پذیرفتن To accept.	Aor. پذیرد
سفتن To bore.	سفتد and سنبد	گفتن To speak.	گوید
گرفتن To seize.	گیرد		

Imperfect.

نهفتن To hide, which has no aorist.

CLASS VIII. LETTER م

When this letter precedes the infinitive, in forming the aorist it is changed for **می**. But there is only one verb of this description; viz.

آمدن To come.	Aorist آید
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CLASS IX. LETTER ن

When this letter precedes the sign of the infinitive, it is mute; but when employed in the aorist, is accented with a *futtah*:

اوفکندن	To throw.	Aorist	افکند
افکندن	the same.		افکند
فکندن	the same.		فکند
کندن	To dig.		کند
افشاندن	To diffuse.		افشاند

فشاندن	To diffuse.	Aorist	فشاند
خواندن	To read.		خواند
ماندن	To remain.		ماند
ستاندن	To take.		ستاند

CLASS X. LETTER و

When this letter precedes the sign of the infinitive, in some instances the aorist is regularly formed, and sometimes in the place of و the letter ا and ي are used.

Regular Formation of the Aorist.

خنودن	To slumber.	Aorist	خنود	درودن	To reap.	Aorist	درود
بودن	To be.		بود	شنودن	To hear.		شنود

The و changed into ا and ي —

کشودن	To open.	Aorist	کشاید	فردودن	To augment.	Aorist	فزاید
آلودن	To pollute.		آلاید	زدودن	To polish.		زداید
آسودن	To rest.		آساید	اندودن	To incrustate.		انداید
نمودن	To shew, also to appear.		نماید	پالودن	To besmear.		پالاید
فرسودن	To decay.		فرساید	پیمودن	To measure.		پیماید
سودن	To rub.		ساید	فرمودن	To order.		فرماید
افزودن	To increase.		افزاید				

CLASS XI. LETTER ي

When this letter precedes the sign of the infinitive, it is dropped in forming the aorist:

بریدن	To cleave.	Aorist	برد	تازیدن	To run.	Aorist	تازد
پریدن	To fly.		پرد	آمرزیدن	To forgive.		آمرزد
درویدن	To reap.		درود	پزوهیدن	To inquire.		پزوهد
پسندیدن	To approve.		پسندد	طلبیدن	To call.		طلبد

خمشیدن	To silence.	Aor. خمشد	پیچیدن	To twist.	Aorist پیچد
دوشیدن	To milk.	دوشد	خندیدن	To laugh.	خندد
چشیدن	To taste.	چشد	لغزیدن	To slip.	لغزد
جنبیدن	To move.	جنبد	رسیدن	To arrive.	رسد
جنگیدن	To fight.	جنگد	چیدن	To gather.	چیند
جوشیدن	To boil.	جوشد	آفریدن	To create.	آفریند
کنجیدن	To contain.	کنجد	پرهیزیدن	To restrain one's self.	پرهیزد
خلطیدن	To tumble.	خلطد	پناهند	To take refuge.	پناهد
رهیدن	To escape.	رهد	دیدن	To see, to look.	بیند
جهیدن	To leap, to spring.	جهد	گزیدن	To choose.	گزیند

PARADIGMA OF VERBS.

<i>Infinitive.</i>	آمدن To come.	رفتن To go.	خفتن To sleep.
<i>Present.</i>	می آید He cometh.	می رود He goeth.	می خسپد He sleepeth.
<i>Simp. pret.</i>	آمد He did come.	رفت He did go.	خفت He did sleep.
<i>Comp. pret.</i>	آمده است He has come.	رفته است He has gone.	خفته است He has slept.
<i>Pret. imp.</i>	می آمد He was coming.	می رفت He was going.	می خفت He was sleeping.
<i>Pret. sub.</i>	می آمده باشد He may have been coming.	می رفته باشد He may have been going.	می خفته باشد He may have been sleeping.
<i>Pret. plup.</i>	آمده بود He had come.	رفته بود He had gone.	خفته بود He had slept.
<i>Comp. fut.</i>	آمده باشد He may have come.	رفته باشد He may have gone.	خفته باشد He may have slept.
<i>1 Future.</i>	بیاید He shall come.	برود He shall go.	بخسپد He shall sleep.
<i>2 Future.</i>	خواهد آمد He will come.	خواهد رفت He will go.	خواهد خفت He will sleep.
<i>Imperative.</i>	بیاید Let him come.	برود Let him go.	بخسپد Let him sleep.
<i>Aorist.</i>	آید He may come.	رود He may go.	خسپد He may sleep.
<i>Part. pres.</i>	آینده Coming.	رونده Going.	خسپنده Sleeping.
<i>Part. past.</i>	آمده Come.	رفته Gone.	خفته Slept.

	ترسیدن	خندیدن	افتادن
<i>Infinitive.</i>	To fear.	To laugh.	To fall.
	می ترسد	می خندد	می افتد
<i>Present.</i>	He feareth.	He laugheth.	He falleth.
	ترسید	خندید	افتاد
<i>Simp. pret.</i>	He did fear.	He did laugh.	He did fall.
	ترسیده است	خندیده است	افتاده است
<i>Comp. pret.</i>	He has feared.	He has laughed.	He has fallen.
	می ترسید	می خندید	می افتاد
<i>Pret. imp.</i>	He was fearing.	He was laughing.	He was falling.
	می ترسیده باشد	می خندیده باشد	می افتاده باشد
<i>Pret. sub.</i>	He may have been fearing.	He may have been laughing.	He may have been falling.
	ترسیده بود	خندیده بود	افتاده بود
<i>Pret. plup.</i>	He had feared.	He had laughed.	He had fallen.
	ترسیده باشد	خندیده باشد	افتاده باشد
<i>Comp. fut.</i>	He may have feared.	He may have laughed.	He may have fallen.
	بترسد	بخندد	بافتد
<i>1 Future.</i>	He shall fear.	He shall laugh.	He shall fall.
	خواهد ترسید	خواهد خندید	خواهد افتاد
<i>2 Future.</i>	He will fear.	He will laugh.	He will fall.
	بترسد	بخندد	بافتد
<i>Imperative.</i>	Let him fear.	Let him laugh.	Let him fall.
	ترسد	خندد	افتد
<i>Aorist.</i>	He may fear.	He may laugh.	He may fall.
	ترسان and ترسنده	خندان and خندنده	افتان and افتنده
<i>Part. pres.</i>	Fearing.	Laughing.	Falling.
	ترسیده	خندیده	افتاده
<i>Part. past.</i>	Feared.	Laughed.	Fallen.

	خوردن	نوشیدن	آوردن
<i>Infinitive.</i>	To eat.	To drink.	To bring.
	می خورد	می نوشد	می آورد
<i>Present.</i>	He eateth.	He drinketh.	He bringeth.
	خورد	نوشید	آورد
<i>Simp. pret.</i>	He did eat.	He did drink.	He did bring.
	خورده است	نوشیده است	آورده است
<i>Comp. pret.</i>	He has eaten.	He has drank.	He has brought.
	می خورد	می نوشید	می آورد
<i>Pret. imp.</i>	He was eating.	He was drinking.	He was bringing.
	می خورده باشد	می نوشیده باشد	می آورده باشد
<i>Pret. sub.</i>	He may have been eating.	He may have been drinking.	He may have been bringing.
	خورده بود	نوشیده بود	آورده بود
<i>Pret. plup.</i>	He had eaten.	He had drank.	He had brought.
	خورده باشد	نوشیده باشد	آورده باشد
<i>Comp. fut.</i>	He may have eaten.	He may have drank.	He may have brought.
	بخورد	بنوشد	بیاورد
<i>1 Future.</i>	He shall eat.	He shall drink.	He shall bring.
	خواهد خورد	خواهد نوشید	خواهد آورد
<i>2 Future.</i>	He will eat.	He will drink.	He will bring.
	بخورد	بنوشد	بیار and بیاورد
<i>Imperative.</i>	Let him eat.	Let him drink.	Let him bring.
	خورد	نوشد	آورد
<i>Aorist.</i>	He may eat.	He may drink.	He may bring.
	خورنده	نوشنده	آورنده
<i>Part. pres.</i>	Eating.	Drinking.	Bringing.
	خورده	نوشیده	آورده
<i>Part. past.</i>	Eaten.	Drank.	Brought.

	نوشتن	زدن	کزیدن
<i>Infinitive.</i>	To write.	To strike.	To bite.
	می نویسد	می زند	می کزد
<i>Present.</i>	He writeth.	He striketh.	He biteth.
	نوشت	زد	کزید
<i>Simp. pret.</i>	He did write.	He did strike.	He did bite.
	نوشت است	زده است	کزیده است
<i>Comp. pret.</i>	He has written.	He has struck.	He has bitten.
	می نوشت	می زد	می کزید
<i>Pret. imp.</i>	He was writing.	He was striking.	He was biting.
	می نوشت باشد	می زده باشد	می کزیده باشد
<i>Pret. sub.</i>	He may have been writing.	He may have been striking.	He may have been biting.
	نوشت بود	زده بود	کزیده بود
<i>Pret. plup.</i>	He had written.	He had struck.	He had bitten.
	نوشت باشد	زده باشد	کزیده باشد
<i>Comp. fut.</i>	He may have written.	He may have struck.	He may have bitten.
	بنویسد	بزند	بکزد
<i>1 Future.</i>	He shall write.	He shall strike.	He shall bite.
	خواهد نوشت	خواهد زد	خواهد کزید
<i>2 Future.</i>	He will write.	He will strike.	He will bite.
	بنویسد	بزند	بکزد
<i>Imperative.</i>	Let him write.	Let him strike.	Let him bite.
	نویسد	زند	کزد
<i>Aorist.</i>	He may write.	He may strike.	He may bite.
	نویسنده	زنان and زننده	کزان and کزننده
<i>Part. pres.</i>	Writing.	Striking.	Biting.
	نوشت	زده	کزیده
<i>Part. past.</i>	Written.	Struck.	Bitten.

	کشتن	دادن	شکستن
<i>Infinitive.</i>	To kill.	To give.	To break.
	می کشد	می دهد	می شکند
<i>Present.</i>	He killeth.	He giveth.	He breaketh.
	کشت	داد	شکست
<i>Simp. pret.</i>	He killed.	He gave.	He did break.
	کشته است	داده است	شکسته است
<i>Comp. pret.</i>	He has killed.	He has given.	He has broke.
	می کشت	می داد	می شکست
<i>Pret. imp.</i>	He was killing.	He was giving.	He was breaking.
	می کشته باشد	می داده باشد	می شکسته باشد
<i>Pret. sub.</i>	He may have been killing.	He may have been giving.	He may have been breaking.
	کشته بود	داده بود	شکسته بود
<i>Pret. plup.</i>	He had killed.	He had given.	He had broke.
	کشته باشد	داده باشد	شکسته باشد
<i>Comp. fut.</i>	He may have killed.	He may have given.	He may have broken.
	بکشد	بدهد	بشکند
<i>1 Future.</i>	He shall kill.	He shall give.	He shall break.
	خواهد کشت	خواهد داد	خواهد شکست
<i>2 Future.</i>	He will kill.	He will give.	He will break.
	بکشد	بدهد	بشکند
<i>Imperative.</i>	Let him kill.	Let him give.	Let him break.
	کشد	دهد	شکند
<i>Aorist.</i>	He may kill.	He may give.	He may break.
	کشنده	دان and دهنده	شکننده
<i>Part. pres.</i>	Killing.	Giving.	Breaking.
	کشته	داده	شکسته
<i>Part. past.</i>	Killed.	Given.	Broken.

	شستن	دیدن	بردن
<i>Infinitive.</i>	To wash.	To see.	To carry.
	می شوید	می بیند	می برد
<i>Present.</i>	He washeth.	He seeth.	He carrieth.
	شست	دید	برد
<i>Simp. pret.</i>	He did wash.	He did see.	He did carry.
	شسته است	دیده است	برده است
<i>Comp. pret.</i>	He had washed.	He had seen.	He had carried.
	می شست	می دید	می برد
<i>Pret. imp.</i>	He was washing.	He was seeing.	He was carrying.
	می شسته باشد	می دیده باشد	می برده باشد
<i>Pret. sub.</i>	He may have been washing.	He may have been seeing.	He may have been carrying.
	شسته بود	دیده بود	برده بود
<i>Pret. plup.</i>	He had washed.	He had seen.	He had carried.
	شسته باشد	دیده باشد	برده باشد
<i>Comp. fut.</i>	He may have washed.	He may have seen.	He may have carried.
	شوید	بیند	برد
<i>1 Future.</i>	He shall wash.	He shall see.	He shall carry.
	خواهد شست	خواهد دید	خواهد برد
<i>2 Future.</i>	He will wash.	He will see.	He will carry.
	شوید	بیند	برد
<i>Imperative.</i>	Let him wash.	Let him see.	Let him carry.
	شوید	بیند	برد
<i>Aorist.</i>	He may wash.	He may see.	He may carry.
	شوینده	بیننده	برنده
<i>Part. pres.</i>	Washing.	Seeing.	Carrying.
	شسته	دیده	برده
<i>Part. past.</i>	Washed.	Seen.	Carried.

	دوختن	تراشیدن	کسترانیدن
<i>Infinitive.</i>	To sew.	To scrape.	To spread.
	می دوزد	می تراشد	می کستراند
<i>Present.</i>	He seweth.	He scrapeth.	He spreadeth.
	دوخت	تراشید	کسترانید
<i>Simp. pret.</i>	He did sew.	He did scrape.	He did spread.
	دوخته است	تراشیده است	کسترانیده است
<i>Comp. pret.</i>	He has sewn.	He has scraped.	He has spread.
	می دوخت	می تراشید	می کسترانید
<i>Pret. imp.</i>	He was sewing.	He was scraping.	He was spreading.
	می دوخته باشد	می تراشیده باشد	می کسترانیده باشد
<i>Pret. sub.</i>	He may have been sewing.	He may have been scraping.	He may have been spreading.
	دوخته بود	تراشیده بود	کسترانیده بود
<i>Pret. plup.</i>	He had sewn.	He had scraped.	He had spread.
	دوخته باشد	تراشیده باشد	کسترانیده باشد
<i>Comp. fut.</i>	He may have sewn.	He may have scraped.	He may have spread.
	بدوزد	بتراشد	بکستراند
<i>1 Future.</i>	He shall sew.	He shall scrape.	He shall spread.
	خواهد دوخت	خواهد تراشید	خواهد کسترانید
<i>2 Future.</i>	He will sew.	He will scrape.	He will spread.
	بدوزد	بتراشد	بکستراند
<i>Imperative.</i>	Let him sew.	Let him scrape.	Let him spread.
	دوزد	تراشد	کستراند
<i>Aorist.</i>	He may sew.	He may scrape.	He may spread.
	دوزنده	تراشنده	کستراننده
<i>Part. pres.</i>	Sewing.	Scraping.	Spreading.
	دوخته	تراشیده	کسترانیده
<i>Part. past.</i>	Sewn.	Scraped.	Spread.

	گرفتن	کشیدن	شمردن
<i>Infinitive.</i>	To seize.	To pull.	To number.
	میگیرد	می کشد	می شمرد
<i>Present.</i>	He seizeth.	He pulleth.	He numbereth.
	گرفت	کشید	شمرد
<i>Simp. pret.</i>	He did seize.	He did pull.	He did number.
	گرفته است	کشیده است	شموده است
<i>Comp. pret.</i>	He has seized.	He has pulled.	He has numbered.
	می گرفت	می کشید	می شمرد
<i>Pret. imp.</i>	He was seizing.	He was pulling.	He was numbering.
	می گرفته باشد	می کشیده باشد	می شمرده باشد
<i>Pret. sub.</i>	He may have been seizing.	He may have been pulling.	He may have been numbering.
	گرفته بود	کشیده بود	شمرده بود
<i>Pret. plup.</i>	He had seized.	He had pulled.	He had numbered.
	گرفته باشد	کشیده باشد	شمرده باشد
<i>Comp. fut.</i>	He may have seized.	He may have pulled.	He may have numbered.
	بگیرد	بکشد	بشمرد
<i>1 Future.</i>	He shall seize.	He shall pull.	He shall number.
	خواهد گرفت	خواهد کشید	خواهد شمرد
<i>2 Future.</i>	He will seize.	He will pull.	He will number.
	بگیرد	بکشد	بشمرد
<i>Imperative.</i>	Let him seize.	Let him pull.	Let him number.
	گیرد	کشد	شمرد
<i>Aorist.</i>	He may seize.	He may pull.	He may number.
	گیرنده	کشان and کشنده	شمرنده
<i>Part. pres.</i>	Seizing.	Pulling.	Numbering.
	گرفته	کشیده	شمرده
<i>Part. past.</i>	Seized.	Pulled.	Numbered.

	جستن	ساختن	کنندیدن
<i>Infinitive.</i>	To search.	To make.	To dig.
	می جوید	می سازد	می کند
<i>Present.</i>	He searcheth.	He maketh.	He diggeth.
	جست	ساخت	کنید
<i>Simp. pret.</i>	He did search.	He did make.	He did dig.
	جسته است	ساخته است	کنیده است
<i>Comp. pret.</i>	He has searched.	He has made.	He has dug.
	می جست	می ساخت	می کندید
<i>Pret. imp.</i>	He was searching.	He was making.	He was digging.
	می جست باشد	می ساخته باشد	می کنیده باشد
<i>Pret. sub.</i>	He may have been searching. He may have been making. He may have been digging.		
	جسته بود	ساخته بود	کنیده بود
<i>Pret. plup.</i>	He had searched.	He had made.	He had dug.
	جسته باشد	ساخته باشد	کنیده باشد
<i>Comp. fut.</i>	He may have searched.	He may have made.	He may have dug.
	بجوید	بازد	بکند
<i>1 Future.</i>	He shall search.	He shall make.	He shall dig.
	خواهد جست	خواهد ساخت	خواهد کندید
<i>2 Future.</i>	He will search.	He will make.	He will dig.
	بجوید	بازد	بکند
<i>Imperative.</i>	Let him search.	Let him make.	Let him dig.
	جوید	سازد	کند
<i>Aorist.</i>	He may search.	He may make.	He may dig.
	جویان and جوینده	سازنده	کنان and کندنده
<i>Part. pres.</i>	Searching.	Making.	Digging.
	جسته	ساخته	کنیده
<i>Part. past.</i>	Searched.	Made.	Dug.

	نمودن	کداختن	آموختن
<i>Infinitive.</i>	To appear.	To dissolve.	To learn.
	می نماید	می کدازد	می آموزد
<i>Present.</i>	He appeareth.	He dissolveth.	He learneth.
	نمود	کداخت	آموخت
<i>Simp. pret.</i>	He did appear.	He did dissolve.	He did learn.
	نموده است	کداخته است	آموخته است
<i>Comp. pret.</i>	He has appeared.	He has dissolved.	He has learned.
	می نمود	می کداخت	می آموخت
<i>Pret. imp.</i>	He was appearing.	He was dissolving.	He was learning.
	می نموده باشد	می کداخته باشد	می آموخته باشد
<i>Pret. sub.</i>	He may have been appearing.	He may have been dissolving.	He may have been learning.
	نموده بود	کداخته بود	آموخته بود
<i>Pret. plup.</i>	He had appeared.	He had dissolved.	He had learned.
	نموده باشد	کداخته باشد	آموخته باشد
<i>Comp. fut.</i>	He may have appeared.	He may have dissolved.	He may have learned.
	بنماید	بکدازد	بیاموزد
<i>1 Future.</i>	He shall appear.	He shall dissolve.	He shall learn.
	خواهد نمود	خواهد کداخت	خواهد آموخت
<i>2 Future.</i>	He will appear.	He will dissolve.	He will learn.
	بنماید	بکدازد	بیاموزد
<i>Imperative.</i>	Let him appear.	Let him dissolve.	Let him learn.
	نماید	کدازد	آموزد
<i>Aorist.</i>	He may appear.	He may dissolve.	He may learn.
	نمایان and نماینده	کدازنده	آموزنده
<i>Part. pres.</i>	Appearing.	Dissolving.	Learning.
	نموده	کداخته	آموخته
<i>Part. past.</i>	Appeared.	Dissolved.	Learned.

	پیچیدن	کشادن	بستن
<i>Infinitive.</i>	To twist.	To open.	To shut.
	می پیچید	می کشاید	می بندد
<i>Present.</i>	He twisteth.	He openeth.	He shutteth.
	پیچید	کشاد	بست
<i>Simp. pret.</i>	He did twist.	He did open.	He did shut.
	پیچیده است	کشاده است	بسته است
<i>Comp. pret.</i>	He has twisted.	He has opened.	He has shut.
	می پیچید	می کشاد	می بست
<i>Pret. imp.</i>	He was twisting.	He was opening.	He was shutting.
	می پیچیده باشد	می کشاده باشد	می بسته باشد
<i>Pret. sub.</i>	He may have been twisting.	He may have been opening.	He may have been shutting.
	پیچیده بود	کشاده بود	بسته بود
<i>Pret. plup.</i>	He had twisted.	He had opened.	He had shut.
	پیچیده باشد	کشاده باشد	بسته باشد
<i>Comp. fut.</i>	He may have twisted.	He may have opened.	He may have shut.
	به پیچد	به کشاید	به بندد
<i>1 Future.</i>	He shall twist.	He shall open.	He shall shut.
	خواهد پیچید	خواهد کشاد	خواهد بست
<i>2 Future.</i>	He will twist.	He will open.	He will shut.
	پیچد	به کشاید	به بندد
<i>Imperative.</i>	Let him twist.	Let him open.	Let him shut.
	پیچد	کشاید	بندد
<i>Aorist.</i>	He may twist.	He may open.	He may shut.
	پیچان and پیچنده	کشاینده	بندنده
<i>Part. pres.</i>	Twisting.	Opening.	Shutting.
	پیچیده	کشاده	بسته
<i>Part. past.</i>	Twisted.	Opened.	Shut.

THE VARIOUS PROPERTIES
OF
THE LETTERS OF THE ALPHABET.

When this letter is prefixed to a word of only two letters, it is always accented with a *futtah*, the consequent letter retaining its own proper accent, and the sense continuing the same: as *بر* *ber* and *ابر* *uber*, upon; *بي* *bee* and *ابي* *ubee*, without; *با* *ba* and *ابا* *aba*, with. But when it is prefixed to a word of three or more letters, the accent is transferred to it, and the second letter is quiescent without making any change in the meaning. Thus:

<i>شکم</i>	<i>Shikem</i>	or	<i>اشکم</i>	<i>Ishkem</i> , the belly.
<i>ستم</i>	<i>Situm</i>		<i>استم</i>	<i>Istum</i> , violence.
<i>شتلم</i>	<i>Shutuloom</i>		<i>اشتلم</i>	<i>Ooshtuloom</i> , force.
<i>سمندر</i>	<i>Semunder</i>		<i>اسمندر</i>	<i>Usmunder</i> , a salamander.

If it occurs in the middle of a word, it expresses supplication or wishing, in which form it is used in the aorist: as *دهاد* *dehád*, may he give; *کناد* *kenád*, may he do; *میراد* *meerád*, may he die. It is also sometimes redundant in the middle of a word: as *سیه سر* *siah sir* and *سیه سار* *siah sar*, black headed; *امرزگر* *amerzger* and *امرزگار* *amerzgár*, a forgiver, are indifferently used for each other. Some, however, maintain, that *سر* *sir* and *سار* *sár*, *گر* *ger* and *گار* *gár*, are distinct words, and that therefore the *alif* is not redundant.

It is sometimes used at the end of a word to express the vocative: as *لا* *dela*, O heart! *جانا* *jána*, O life!

Sometimes it serves to express abundance: as خوشا *khushá*, vastly glad; بس *bussá*, very much.

It is also used in forming the active participle, or noun of action, thus:

دانا <i>Dána</i>	or	داننده <i>Dánindeh</i> , wise.
بینا <i>Beená</i>		بیننده <i>Beenindeh</i> , beholder.
کوشا <i>Koshá</i>		کوشنده <i>Koshindeh</i> , one striving.
نیوشا <i>Neyushá</i>		نیوشنده <i>Neyushindeh</i> , a hearer.

And sometimes it is used merely to embellish a word, as سلطانیا sovereignty, and درویشیا a monkish life; which form is frequently found in ancient, but rarely in modern authors.

It also is used in the formation of a class of nouns, in the same manner as ی after infinitives:

فراخا <i>Extension</i> .	زرفا <i>Depth</i> .
درازا <i>Length</i> .	پهنا <i>Breadth</i> .

Sometimes it is used to unite together two words of the same signification; as دوشادوش shoulder to shoulder, لبالب brimful, مالا مال *the same*, کوناگون various. Sometimes it is permuted into و as باین and بدین after this manner, بآن and بدان after that manner. And also it is changed into ی as ارمغان and یرمغان a rare present.

ب

This letter is used as a conjunction and preposition, and likewise to express an oath; and sometimes it is redundant, or merely ornamental. When it is prefixed to a word accented by *zum*, it also takes ضم *zum*; but prefixed to any other accent, it takes کسر *kesser*; as کو and کُو speak thou, زن and زُن strike thou, کیر and کُیر seize thou.

And sometimes it is redundant when the word to which it is prefixed is followed by the particle در or بر as دریادر which is the same as در دریا in the river, and بربر or بر on the head.

It is permuted into و as آب into آو water, خواب into خواو sleep, and سیب into سیو an apple.

And sometimes it is changed into ف as زبان into زفان the tongue. Likewise into م as عرب into عرم a grape stone.

It is likewise an inseparable preposition, signifying with, in, because, for, on account of, by, &c.

پ

This letter never occurs in any Arabic word. It is permuted into ف as سپید into سفید white, پیل into فیل an elephant. And sometimes it is changed into ب as پزده into بزده the name of a city.

ت

This letter is used to express the second person singular. When it is initial, and accented with a *zum*, the word is made complete by the addition of و which is slightly sounded; as تو thou. But if it is joined to another word, the letter و is not introduced; as ترا thine. When ت is final, it is quiescent; as کت that thou, بایدت it behoveth thee; باشدت thou must be. And it is thus used to express the passive voice, as که ترا گفتم that which I said to thee. Sometimes it is used for the noun governed; as آنت and اینت this or that belonging to thee. Sometimes it has the same signification as the possessive pronoun خود thus:

گفت بامن فروش باغت را

He said to me, sell thy own garden.

This letter is permuted into د as بت into بد an idol, and توت into تود a mulberry. When final, it is sometimes redundant; as فراموشش and فراموشش a drum, فراموشش forgetfulness.

But its proper name, which is تا is used for annunciation, and also for caution; as—

ز صاحب غرض تا سخن نشنوي
اگر کار بندي پشيمان شوي

Listen not to the words of an interested person; for, if you act in conformity thereto, you will repent it.

And it is very commonly used like the Arabic particle الی to signify termination; as to, until, even to, as far as. It also expresses the object of something; as—

فلانرا زدم تا فلان کار نکند

I struck such an one, in order that he might not do such a business.

ث

This letter never occurs in any word that is not originally either Arabic or Turkish.

ج

This letter is sometimes permuted into the Persian ژ as کج into کژ crooked, چوبه into چوژه a chicken. It is also sometimes changed into ش as کاج into کاش would to heaven!

چ

This letter is peculiar to the Persian. It is permuted into ش as کاجي into کاشي a kind of painted tiles.

ح

This letter is not used in Persian words, being permuted into ه as هال which originally was حال quiet, firmness, &c.

خ

This letter is permuted into غ as تاخ into تاغ the name of a tree; and sometimes

into ه as خاک and هاک an egg, خجیر into بخیر good, and approved. Its name, or خا is the imperative of خائیدن to chew, and in composition خائنده a chewer.

و

This letter is used as a final for forming the aorist; as زند he may strike, گذارد he may quit. It is permuted into ت as خاد or خات a kite, شود and شوات may it be. Also into ذ as آذر and آذر fire.

ذ

This is distinguished from the foregoing letter by the following rule:

When preceded by any immoveable letter, excepting وای you read و but when it follows either of these letters, however pointed, or any other letter accented, in these cases it is pronounced ذ but, in general, it is more correct to read as they occur. The ancient Persians esteemed the و most eloquent.

Note. The letters وای which are in fact the broad vowels, or *matres lectionis*, the Arabian grammarians call حرف علت and all the rest, or the consonants, are named

حرف صحیح

ر

Is permuted into ل as چنار into چنال name of the tree, ریحپار and ریحپال new cheese, روخ and لوخ a species of grass.

Its name ر is used in construction, to mark the oblique case; as—

کسانرا نشد ناوک اندر حریر

No one's arrow penetrated the silken garment.

Sometimes it is redundant; as برای خدا را for God's sake. It also is used to signify, for the sake of; as خدا را for God's sake.

ز

Is sometimes permuted into the Arabic ج as روز into روج day. And into Persian چ as پزشک and پشک a physician. Likewise into غ as کریم and کریم flight; and also into س as ایاز and ایاس a proper name. Its proper name ز is the imperative of زاییدن to bring forth young, and serves in forming the present participle زاینده bringing forth.

ژ

This letter is peculiar to Persian, and is sometimes permuted into the Arabic ج as کاز and کاج squint-eyed, لاجورد and لاجورد Lapis lazuli.

س

This letter is permuted into ش as کشتی and کشتی a boat, which formerly was written with a س Also فرشته an angel, which is a corruption of فرسته or فرستاده sent, or a messenger. It is likewise changed into ه as خروس and خروہ a cock; and sometimes into چ as خروس and خروچ the same.

ش

This letter is used to express the third person singular of the participle past; as زدش struck him. Sometimes it is the sign of the noun governed; as چشمش his eye, رویش his face. It is permuted into ج as کاش into کاج sorrow; and also into س as شار and سار the name of a bird; and شارک or سارک a bird called in Bengal the *Mina*. It is used to express the verbal noun (حاصل مصدر); as دانش knowledge, بینش sight, &c. in which case it is placed at the end of the imperative. Its name شین is the imperative of شستن to sit; and in composition, شینده a sitter.

ح ظ ط ض ص

These five letters occur not in Persian words, but are peculiar to the Arabic language.

Formerly the words *صد* and *شست* were written *سد* and *شت* but modern authors, in order to lessen the confusion occasioned by mistakes in the diacritical points, introduced these letters: for the words *طراز* ornament, *طپیدن* to flounce, *طباپنخ* a flap, *طلا* gold, and many others, should properly be written with *ت* but as this letter may easily be confounded with *پ* *ث* *ن* and *ي* the other has been introduced in its place. For the same reason the letter *ع* whenever found in a Persian word, was originally *alif*.

غ

This letter, having the arithmetical power 1000, is frequently used in poetry to signify the *بلبل* or nightingale, said to have a thousand melodious notes.

It is sometimes redundant, when final; as *چراغ* and *چرا* pasture, *کیا* and *کیاغ* grass. Modern authors sometimes change it into *ق* as *ایاق* and *ایاغ* a cup, *جناق* and *جناغ* a saddle-cloth, &c. It is also permuted into the Persian *ک* as *کوچی* and *غوچی* a small pit.

ف

This letter is permuted into *پ* and *و* as *کشتاسف* into *کشتاسپ* a proper name, *زبان* and *زفان* the tongue, *وام* and *فام* debt.

Its proper name, or *فا* is equivalent with *با* as *باو گفت* and *فاو گفت* said to him.

ق

This letter is not properly used in Persian; but whenever it is found, has been substituted for *غ* or *ک* as *قالیچه* originally *غالیچه* a carpet, *قند* properly *کند* sugar-candy.

ک

This letter serves to express the diminutive, either out of contempt, as *مردک* a little despicable man; or else from affection, as *بی پدر* *طفک* a little orphan. Sometimes, when final, it is redundant; as *زلوک* and *زلو* a leech, *پرستوک* and *پرستو* a swallow.

When prefixed as an expletive to an attribute, or before a noun of action, and also when redundant, it is accented with a *kesra*; and in order to express the accent, the slight *ه* is added to it; thus, *که* when. Sometimes it stands for *هر که* whosoever, and *کدام* who? which? what? as *شنید و که گفت* who spoke? and who heard? Its proper name or *کاف* is the imperative of *کافتن* to dig, and in composition *کافنده* digger.

ک

This letter is peculiar to Persian. The natives of Mawarulneher often confound it with the Arabic *ک*

Persian.

Mawarulneher.

کشاد *Goshad*,

کشاد *Koshad*, he opened.

سنگ *Seng*,

سنگ *Senk*, a stone.

خوک *Khoog*,

خوک *Khook*, a hog.

ل

This letter and *ر* are permuted one for the other.

م

This letter sometimes unites the nominative governing the verb, or the first person singular; as *گفتم او را* I spoke to him, or I told him: and at other times, the accusative; as *فلان کس گفت* such a one told me.

Sometimes it is struck out by syncope; as—

گفتم که گلی بچینم از باغ
گل دیدم و مست شدم بوی

I said, I will gather a flower from this garden;

I saw a flower, and was intoxicated with its fragrance.

Prefixed to the imperative, it forms the prohibitive, in which case it is accented with a *futtah*; as *مَرْن* strike not thou, *مَكُو* speak not thou, *مَرُو* go not thou.

It is an invariable rule, that when two of these letters occur together, one is rejected. *Vide* page 24, *نیم من*

ن

This letter is prefixed to express negation; as *نکړو* he did not, *نکفت* he spoke not. When it is not joined to another word, the slight *ه* is affixed in order to express the *futtah*; as *نه* not. When it occurs after either *ا* or *و* or *ي* it has a nasal sound; as *زبان* and *زفان* a tongue, *زبون* bad. It is also the last letter of the infinitive of every verb, and in this case is preceded by *ت* or *د*,

و

This letter and *ب* are interchanged for each other. It is *معروف* or open, when its preceding letter is accented with a long *zum* (*ضمه کشیده*), as *بو* *boo*; and sharp (or *مجهول*) when the preceding *zum* is short, as *تو* *to*, which can only be distinguished by practice and a good ear.

There are three kinds of *و* which are written but not sounded. First, that which is used to express the accent, and complete the word; because, no sound can be expressed by less than two letters: and this occurs after *ج* and *ت* as *تو* thou, *چو* thus, *دو* two. The second is called *معدوله* *madooleh*, or deviating; because, quitting the letter *و* the one following is chiefly sounded, and this but slightly; as *خوش* where the accent principally falls on the last letter. The letter preceding this kind of *و* is generally accented with a *futtah*, although sometimes it has *zum*, as *خوپه* a blockhead; and sometimes *kesra*, as *خویش* self: this is again subdivided into two kinds; first, when the *و* is followed by *alif*, as *خواب* sleep; the second, when followed by either of these letters *ش* *ز* *ر* *د* as *خود* self, &c. The third kind *عطف* or conjunction copulative, between two nouns or two verbs; as *محمد و محمود* *Mohammed, wé Mahmood*, *آمد و رفت* *amed wé*

rust, he came and went, when it is accented with a *futtah*; but if the preceding letter is accented with a *zum*, then the و is hardly distinguished; as آمد و رفت *Amed ó rust*. In Persian prose it is read with a *futtah*, but in verse it is frequently dropped.

There are also two kinds of و—that which is sounded but not written, as سیاوش *Siavoush*; and that which is written as well as sounded, and this is subdivided into ساکن quiescent, and ساکن accented. The first is added at the end of a word to express the diminutive, as پسر a little son; the accented is subdivided into that which is sometimes sounded, and sometimes not, as already explained; and the و which is slightly sounded, as ورا گفت *wera goft*, for او را گفت *owra goft*, spoke to him; and the redundant, when preceding the letter ي as—

باید که تو کار خوب میکنی و یا من میکنم

Báyed deed ke tu kár khoob meekunnee we yeá mun meekunnum.

It must be seen if you do business well, or I do it.

This letter is of two kinds. First, that which is both written and sounded, whether it be preceded by a letter accented with either *zum*, *futtah*, or *kesra*, which is retained in forming the plural (*vide* page 25): in the diminutive, it is accented with a *futtah*, as انده grief, اندک little grief; چه a well, چک a little well; کره a knot, کرک a small knot. And in construction it is accented with a *kesra*; as چه من انده من my grief, چه من کره من my well, کره من my knot. When the letter preceding ه is accented with a *futtah*, an ا has generally been struck out by syncope; as ره a road, which originally was راه and ماه the moon, which was ماه and when it is preceded by a *zum*, a و has generally been rejected; as انده grief, which originally was اندوه.

Secondly, There are four kinds of ه slightly sounded: 1, when used adjectively, as دندان tooth, دندان teathed; 2, to ascertain and define time, as يك سال one year; 3, is used to express the preter sense, گفت and گفته he spoke; 4, is used to express the final *futtah*, to remove doubt in the signification of two words of the same sound, as جام a cup, جام or جامه a garment.

ي

This letter, when preceded by another letter accented with a *kesra*, if open, is called *yá maroof*, يا معروف, and if sharp, *yá mujhool*, يا مجهول. The open *kesra* is called pure, and the sharp one *ghair khāṣ* غير خالص or mixed. The first kind, or open *yá*, is used to form the substantive noun (or *ḥāṣil madd* حاصل مصدر), as *zarr-nakhsī* زرنخشی and *zarr-yī* زریزی munificence; and also denotes fitness, as *no-akhshī* نواختنی meriting fondness, *kashshī* کشتنی deserving death. The sharp *yá* restricts the noun to the singular number, as *ṣardī* مردی one man. It used to mark respect, as *ḥāṣan ṣardī* فلان مردیست such an one is a great man. It is also used for three persons of the continuative form of the preter tense, as has been already exemplified in page 31. Its name, or *yā* is called *kalma tarīd* کلمه تردید or, the alternative sign, answering to the Arabic particle *ḍam* either, whether.

PERSIAN NUMBERS.

۱ One	یک	۲ Two	دو
۳ Three	سه	۴ Four	چهار
۵ Five	پنج	۶ Six	شش
۷ Seven	هفت	۸ Eight	هشت
۹ Nine	نه	۱۰ Ten	ده
۱۱ Eleven	یازده	۱۲ Twelve	دوازده
۱۳ Thirteen	سیزده	۱۴ Fourteen	چهارده
۱۵ Fifteen	پانزده	۱۶ Sixteen	شانزده
۱۷ Seventeen	هفده	۱۸ Eighteen	بیزده
۱۹ Nineteen	نوزده	۲۰ Twenty	بیست
۲۱ Twenty-one	بیست و یک	۳۰ Thirty	سی
۴۰ Forty	چهل	۵۰ Fifty	پنجاه
۶۰ Sixty	شصت	۷۰ Seventy	هفتاد
۸۰ Eighty	هشتاد	۹۰ Ninety	نود
۱۰۰ A hundred	صد	۲۰۰ Two hundred	دو صد
۳۰۰ Three hundred	سه صد	۴۰۰ Four hundred	چهار صد
۵۰۰ Five hundred	پانصد	۱۰۰۰ A thousand	هزار
۱۰۰۰ Ten thousand.	ده هزار	۱۰۰۰۰ A hundred thousand.	صد هزار

Cardinals.

First

نخستین

Second

دوم

Third

سیم

Fourth

چهارم

Fifth, &c.

پنجم

ARABIAN NUMBERS.

Cardinals.

1	واحد	20	عشرون	عشرين
2	اثنين	30	ثلثون	ثلاثين
3	ثلاث	40	اربعون	اربعين
4	اربع	50	خمسون	خمسون
5	خمس	60	ستون	ستين
6	ست	70	سبعون	سبعين
7	سبع	80	ثمانون	ثمانين
8	ثمان	90	تسعون	تسعين
9	تسع	100	مايه	
10	عشر عشرت	200	مايتين	
11	احد عشر	300	ثلثمايه	
12	اثنى عشر	400	اربعمايه	
13	ثلاث عشر	500	خمسمايه	
14	اربع عشر	600	ستممايه	
15	خمس عشر	700	سبعمايه	
16	ست عشر	800	ثمانمايه	
17	سبع عشر	900	تسعمايه	
18	ثمان عشر	1000	الف	
19	تسع عشر	10000	عشر الالف	عشر الالف

Ordinals.

First

اولا

Second

&c. ثانيا

ARABIAN, PERSIAN, AND SYRO-MACEDONIAN MONTHS.

The Arabian Months.

Moherreem	محرم	Rejeb	رجب
Sefer	صفر	Shaban	شعبان
Reby, 1	ربيع الاول	Ramzan	رمضان
Reby, 2	ربيع الثاني	Shawal	شوال
Jemady, 1	جمادي الاول	Zilkadeh	ذي القعدة
Jemady, 2	جمادي الثاني	Zilhejeh	ذالحجة

The Persian Months.

Firverdeen (March)	فروردین	Mehr (September)	مهر
Ardidehesht (April)	اردی بهشت	Aban (October)	ابان
Khordad (May)	خرداد	Azer (November)	آذر
Teer (June)	تیر	Dey (December)	دی
Amerdad (July)	امرداد	Behmen (January)	بهمن
Shehryewur (August)	شهریور	Isfendarmooz (Feb.)	اسفندارمزد

The Syro-Macedonian Months.

Teshreen, 1 (Oct.)	تشرين الاول	Nisan (April)	نيسان
Teshreen, 2 (Nov.)	تشرين الثاني	Ayer (May)	ايار
Kanoon, 1 (Dec.)	كانون الاول	Hezeran (June)	حزيران
Kanoon, 2 (Jan.)	كانون الثاني	Temuz (July)	تموز
Shebat (Feb.)	شباط	Aab (August)	آب
Ázar (March)	آزار	Eylul (Sept.)	ايلول

DAYS OF THE WEEK.

	Persian.	Arabian.
Sunday	يكشنبه	يوم الاحد
Monday	دوشنبه	يوم الاثنين
Tuesday	سه شنبه	يوم الثلاثاء
Wednesday	چهارشنبه	يوم الاربعاء
Thursday	پنجشنبه	يوم الخميس
Friday	آدینه	يوم الجمعة
Saturday	شنبه	يوم السبت

ABJED ا ب ج د OR ALPHABETICAL NOTATION.

ا ب ج د	هوز	حطي	كلمن
1 2 3 4	5 6 7	8 9 10	20 30 40 50
سعفس	قرشت	تخذ	ضظغ
60 70 80 90	100 200 300 400	500 600 700	800 900 1000

THE
PUNDNAMEH OF SADY,
OR
COMPENDIUM OF ETHICS.

THE
FUNDAMENTALS OF SADDY

OR
COMPENDIUM OF ETHICS

S. 81-92
fehlen

SPECIMENS OF SHEKUSTÁMEIZ.

When the Learner can read Nustáleek readily, he may exercise himself in the Shekustámeiz, or mixed character, by comparing the following Copper-plates with the Letter-press on the opposite Pages.

SUPERSCRPTIONS OF TURKISH LETTERS

Handwritten Turkish letters in Ottoman script, arranged in several columns. The text is written in a cursive style typical of the period. The letters are written on aged, yellowed paper with some visible staining and wear at the bottom.

سرنامہ فرامین شفیقات و پروانجات وغیرہ

رکن انعطاف اعظم عضداً سخا لکبر متفرج حبسۃ التلقا متمکن من الله نسیحاً یار و فادار الدار النعمان ششما مفتخر و سبایر لعه بدله
 اعضداً و خلاصه و فر مان و سر زور باز و سی شهاب کشت و کشتار رکن انعطاف عیدیه مقبر انخلا البه قریحه بحسب امیر الاسلام فلا
 مورد مر اشم ششما هر طرح انظار ظل اللہ باشد

جست و دلا در متن این باب انسر لک مرخص فو و ذی الاخصاص فلان الغنا یا سعایات مفتخر و متبصره بملنه
رفع ساه شوکر و لک سگاه زبده نوینان عقید این قمره فربان لخاص لکسم فلان معلوم نماید
رفع و دلا ساه شوکر و لک سگاه فلان مری نصلان قانا مغرز و بسیار له بملنه
لا تلب الغنایر و الا سان فلان مولود کلعم و الله
دواجبر الرعا لایتم فلان صغ نفا خا فایا به

سرنامہ فرامین و شجرات و پروانجات و غیرہ

SUPERSCRPTIONS OF FIRMANS, LETTERS, PERWANAHS, &c.

رکن السلطنۃ العظمیٰ اعتضاد الخلفۃ الکبریٰ مقرب الحضرت السلطانیہ موتمن
الدوالۃ الخاقانیہ یار وفادار مدار المہام بغنیات شاہنشاهی مفتخر و مباهی بودہ بداند

To the pillar of the sublime government, the strength of the arm of the grand Khalifat, the near attendant in the royal court, the confidential servant of the imperial state, the faithful friend, the center of momentous concerns, exalted and distinguished by royal favour—be it known.

اعتضاد خلافت و فرمانروائی زور بازوی شہامت و کشور کشائی رکن السلطنۃ العلیہ
معتد الخلفۃ البہیہ مقدمۃ الجیش امیر الامرا فلان مورد مہر احم شاہنشاهی و مطرح انظار
ظل الہی باشند

The mighty hand of auspicious government, the strength of the arm of valour and conquest, the pillar of the sublime kingdom, the trusty servant of the resplendent state, the advanced guard, Ameer ul Omrah, such an one, the object of the views of the shadow of God.

حشمت و امارت مرتبت اہت و سالت منزلت مرید خاص فدای ذی
الاختصاص فلان بغنیات بیغایات مفتخر و مستبشر بودہ بداند

To him of grand and noble rank, of splendid and valiant degree, the royal disciple, the special devoted servant, such an one, exalted and delighted with boundless favours—be it known.

رفعت پناہ شوکت و سالت دستگاہ زبدہ نویشان عقیدت آیین قدوہ فدویان
اخلاص کزین فلان معلوم نماید

To the asylum of exaltation, the support of pomp and valour, the cream of nobles of faithful conduct, guide of the sincerely devoted servant, such an one—be it known.

رفعت و امارت پناہ شوکت و سالت دستگاہ فلان بمزید تفضلات خاقانی
معزز و مباهی بودہ بداند

To the asylum of exaltation and nobility, the support of magnificence and valour, such an one, may he be dignified by an increase of royal distinctions!—be it known.

مورد مرآحم والا باشند

لايق العناية و الاحسان فلان

Such an one, meriting assistance and kindness, may the sublime favour descend upon him !

مطرح انظار خاقاني باشند

واجب الرعايت و الانعام فلان

Such an one, deserving rewards and largesses, may he be the object of royal consideration !

فلان سادات العظام اسوة البراء الفخام سيد

Of the stock of great Syeds, the guide of the greatest among the great, Syed such an one.

فلان

خان اتحاد شان سمو القدر رفيع الممكان

Khan, such an one, the emblem of friendship, of sublime rank, and exalted station.

فلان

كفايت پناه دو لتخواه بلا اشتباه

The asylum of œconomy, the indubitable well-wisher, such an one.

قاضي فلان

شريعت پناه فضائل و کمالات دستگاه

The asylum of the law, the power of excellencies and perfections, Cazy such an one.

فلان

مزت اثار صداقت شعار

The emblem of preciousness, arrayed in truth, such an one.

فلان

شجاعت شعار تهور دثار

Adorned with valour, the emblem of mighty prowess, such an one.

چودھریان

چودھریان و قانون کویمان و مقدمان و مزارعان پرکنہ فلان سرکار فلان مضاف صوبہ

فلان معلوم نمایند

To the Chowdries, Canoongoos, Mokuddems, and husbandmen of such a Pergunah, in such a Sircar, dependent on such a Soobah—be it known.

سزنامه عرایض و مکتوبات

بکدرانند
بکدرانند
بکدره
مغزبال
شرفشاه
موصلا
رشد
درله
برسد
زبدۃ الاقران و ولیان
در مرشد ابلا محمد میر پور متصل حویلی سلجی لعل خدیج عبد الله
در مغرب پوره بدش جهان ابلا قریب در سبزه شرف فلان

بحضور سلطنت ظهور خاقان سلیمان شان جهان در فلک اقتدار
بساط بوسان و گاه آسمان جاده از نظر کیمیا اثر حضرت شاهنشاه عالم پناه
بخضر رب فرغ کامروار غایبان فیاض دران وزیر جهان مستکیر و هم لله اقبال
بناجیه سر نوا صابر فضیلان فلان فراموشی مندان سلو محب
بخیرت نوا صابر حبیب شان کرم تهمیدان زیر لطف
بکرلامرطالعه نوا صابر شفق مهربان کرم فرمایان مختصان سلو الله
بطلعه شرف شاه صاحب حقایق و معارف کمال طلم بخت
بسم طالع مولوی صاحب بسیار مهربان سلو الله
بمطالعه و محالات دستگاه مولود فلان سلو الله
غیر القدر شرف فلان حفظ الله

بغایت

رشد
رشد

سرنامہ عرایض و مکتوبات

ADDRESSES OF PETITIONS AND LETTERS.

بمحضور سلطنت ظہور خاقان سلیمان شان جہان مدار قلک اقتدار بکذرائند

Let them convey to the presence of glorious empire, the Sultan, in pomp like Solomon, the centre of the universe, powerful as the heavens.

باطبوسان درگاہ آسمان جاہ از نظر کیمیا اثر حضرت شاہنشاہ عالم پناہ بکذرائند

Let those who kiss the carpet of the palace (in pomp like heaven) convey this letter to his Majesty, whose sight is as creative as alchymy, king of kings, the asylum of the world.

بحضرت بارفعت کامروای عالمیان فیاض زمان وزیر جہان دستگیر ادام اللہ اقبالہ بکذرد

To the exalted presence, which gratifies the desires of all people, the most beneficent of the age, the Vizier, protector of the universe—may the Almighty perpetuate his good fortune!

بعالینخدمت نوابصاحب فیض رسان نوازش فرمای نیاز مندان زاد مجدہ معزز باد

To the sublime presence of Nawaub Saheb, diffuser of benefits, condescending to the prayers of his suppliants.

بخدمت نوابصاحب والا شان مکرم قدردان زید لطف مشرف شود

May this letter be dignified in the presence of Nawaub Saheb, of exalted pomp, the respectable, the discriminator of ranks—may his power increase!

بکرامی مطالعہ نوابصاحب مشفق مہربان کرمفرمای مخلصان سلمہ اللہ تعالیٰ موصول باد

Let it be conveyed to the mighty perusal of Nawaub Saheb, the kind commiserator, bounteous to his friends—may the Almighty preserve him in power!

بمطالعہ شریف شاہ صاحب حقایق و معارف آگاہ دام برکاتہ رسانند

Let them convey this to the perusal of his excellency Shah Saheb, conversant in realities and mysteries—may blessings constantly attend him!

سامی مطالعہ مولوی صاحب بسیار مہربان سلمہ اللہ تعالیٰ درآید

Let it come to the mighty perusal of the very affable Mawlavy Saheb—may the Almighty preserve him in tranquillity!

بمطالعہ فضیلت و کمالات دستگاہ مولوی فلان سلمہ اللہ تعالیٰ برسد

Let it come to the perusal of the support of excellencies, Mawlavy such an one—may the Almighty keep him in safety!

عزیز القدر منشی فلان حفظہ اللہ تعالیٰ

To the respectable Mowlavy such an one—may the Almighty protect him!

زبدہ الاقران دیوان فلان بعافیت باشند

The cream of his cotemporaries, Dewan such an one—health attend him!

در مرشد آباد محلہ میرپور متصل حویلی راجہ لعل چند بشیخ عبد اللہ رسانند

Let them send this to Sheikh Abdullah, at Moorshedabad, in the quarter called Meerpoor, adjoining to the house of Rajah Lollchund.

در مغل پورہ شاہ جہان آباد قریب مدرسہ بخدمت شریف فلان رسانند

In Mogulparah, in the city of Shahjehanabad, near the college, let it be delivered to the ennobled presence of such an one.

عزیز

میلاد

بسم الله الرحمن الرحيم

الحمد لله رب العالمین

والصلاة والسلام على من لا نبي بعده

وبعد

والسلام

والسلام

والسلام

والسلام

والسلام

والسلام

بسم الله الرحمن الرحيم
 راجع به اسرار العباد
 خاصه زنده

تصحیح

غریب پرور مست

مسترام داس مبلغ یک هزار روپہ قرض منہج حساب صدیکروپہ
 سہ ماہ از دولہ خلا گرفتہ و عذریان ہر لہجہ کلمہ تمک آن نوشتہ دلہ
 و با آنہ و منقصر شد و دولہ خلا چندین بار از مبلغ خلاستہ نمیدہ و بتاویل و تسویل
 اوقات میکنہ بنا بران بلار العدالت استغاثہ میکنم و امیدوارم کہ مطلب خوب رسم

عبدالمجید شاہ

بسم الله

بسم رام داس

کشن داس دار العدالت حاضر عرض دلہ کہ دین خود از دست خودہ و ادایہ ان نمیکند
 باید بمجنہ ملاحظہ و تنگ خلا حاضر دار العدالت نہ و دعوم اولہ پاسخ دہ
 تاحق ہرگز قرار گیرد تحریر شہسوار بیچ الاول ۱۲۰۸ ھ

شخص

رام داس

بدار اعدالت حاضر سازند

غریب پرور سلامت

مسمی رام داس مبلغ یکہزار روپیہ قرض سودی
بحساب فی صدیکروپیہ سود ہر ماہ ازدادخواہ گرفته و عدہ ادای آن یکسال کردہ تمسک
آن نوشتہ دادہ است و با آنکہ وعدہ منقضي شد و دادخواہ چندین بار ازو مبلغ خواستہ
نمیدہد و بتاویل و تاویل اوقات میکذرا ند بنابران بدار اعدالت استقاثہ میکنم
وامید وارم کہ بمطلب خود رسم

عرضی
کشن داس

تک

باسم رام داس

انکہ

کشن داس دردار اعدالت حاضر شدہ عرضی داد کہ دین خود ازو مینخواہد و ایٹای آن
نمیکند باید کہ بمجرد ملاحظہ دستک خود را حاضر دار اعدالت سازد و دعوی اورا پاسخ دہد
تأحق بممرکز قرار کیرد تحریر شانزدہم ربیع الاول سنہ ۱۲۱۸ ہجری

Form of the Order.

*Let them produce Ramdoss
in the Court of Judi-
cature.*

TO THE CHERISHER OF THE POOR—HEALTH!

A person named Ramdoss, having borrowed and received of this petitioner the sum of one thousand rupees, on interest, at the rate of one per cent. per mensem, for the term of one year, and for the payment thereof at the expiration of one year, hath written and delivered a bond for the same; and although the period of the agreement is expired, and your petitioner has repeatedly demanded of him the money, he does not pay, but uses delays and falsehood: wherefore I prefer my complaint to the Court of Judicature, and hope to obtain my suit.

The Petition of the devoted servant Kishendoss.

DUSTUCK.

TO RAMDOSS, TO WIT,

Kishendoss, having appeared in the Court of Judicature, delivered a Petition, setting forth, that he wants payment of his debt, and that you do not discharge it; it is required, that, immediately on perusal of this Summons, you do repair to the Court of Judicature, and answer to the demand, that justice may be administered.

Written the 16th of Rebbi ul Awul, A. H. 1209.

تلاوت

مجلس

بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لاهله
والصلاة والسلام على
سيدنا محمد وآله الطاهرين

عبدالله

مجلس

الحمد لله الذي هدانا لهذا
الذي كنا لنهتدي لاهله
والصلاة والسلام على
سيدنا محمد وآله الطاهرين
الذين هم خير الامم
والاخيرين

شیخ حکیم

عبدالله را بجای
کتاب بنده

غریب پرور مست

 مست عبدالله از سلا شراست چکی و تتر داندیشکی

پسردلو خواه را آفت ز ممشیت و ارنج و گنگ نغم که جسم و دم نموده بنا بر آن تنغیت شدیم

امید بدلو خود برسم

عبدالله حسن

 ک
لله

باسم عبدالله

عبد الرحمن بجای عالی حاضر شده استغاثه جرم از دوبریپ شار الیه رفته نموده است

باید مجبور در این مضیون شک خود بدو القضا رساند و جواب کی تا فصل

مطابق شریعت غملا بعمل آید تحریر نوته سم جمل الا دله ۱۲۰۶ هجری

حکم
ش

عبدالله را بحکم
طلب کنند

غریب پرور سلامت

مسمی عبدالله از راه شرارت پیشگی و تهمرد
اندیشگی سر دادخواه را آنقدر بمشت و آرنج و کتک زده که جسم او درم نموده
بنابران مستغیث شده ام امید که بداد خود برسم

هرضی فدوی
عبدالله

شد

باسم عبدالله
عبدالله رحمن به حکم عالی حاضر شده استغاثه جرمی که ازو بر سر مشارالیه رفته
نموده است باید که به مجرد دریافت مضمون دستک خود را بدار القضا رساند و جواب گوید
تافصل مطابق شریعت غراب عمل آید تحریر نوزدهم جمادی الاولی سنه ۱۲۱۹ هجری

Form of the Order.

*Let them cite Abdullah
before the Court of
Judicature.*

TO THE CHERISHER OF THE POOR—SAFETY !

A person named Abdullah, from an evil and oppressive disposition, has beaten your petitioner's son to such a degree, with fist, elbows, and a bludgeon, that his body is swelled ; in consequence whereof I prefer my complaint, in hopes of obtaining justice.

The Petition of the devoted servant Abdulrahman.

DUSTUCK.

TO ABDULLAH, AS FOLLOWS :

Abdulrahman, having appeared at the Supreme Tribunal, has set forth his complaint of the violence committed by you on the Plaintiff's son ; it is required, that, immediately on comprehending the contents of this Summons, yourself do repair to the Court of Judicature, and give answer, in order that judgment may be passed conformably to the resplendent law.

Written the 19th of Jemady ul Awwal, A. H. 1209.

خط حاضر ضمائر

منکه عبد الله ابن عبد الرحمن بن عبد الرحيم ساکن آره ام
 در باغ عالمه صدر و پیه که ارج الوقف بابت خلع زین صد کیمه جریب بر ذمه بن عبد الرؤف بن عبد الوهاب
 بن عبد الرشاق ازان سید نور حسن خان عا سرکار شاه اباد است کفایت بن عبد الرؤف کور
 بامرت رالیه شدم که هرگاه بنوید حسن خان کفول له نفس عبد الرؤف کفول نفی الزمر کفایت بن مر کفیل
 نفس بنوید حسن خان کفول له تسلیم نهیم کفالت صحیحته لارنه لمدانیز کفالت بنوید حسن دلم
 که حجر بنیاشه تحریر ستم ربع الاخره ۱۲۰۳ هجری

خط مال ضمائر

منکه کش داس بن عبد السلام داس بن شیو داس ساکن کلکله ام
 در باغ عالمه صدر و پیه که ارج الوقف بابت پانچه مختلفه احمس که بر ذمه مسر کشور چندا بن ادمی چندین حرم پیه
 ازان شمسیر مل سوه الکلیت کفایت مال کور با مر کشور چند سوه شدم که هرگاه شمسیر مل کفول له مال کفول له
 از مر کفایت طلب نهید انرا بشمسیر مل کفول له تسلیم نهیم ضما صحیحته جائز بنابر ان سیر کفایت
 مال عتد دلم سند بن تحریر ستم طبر الاخره ۱۲۰۵ هجری

خط حاضر ضامنني

منكه عبد الله ابن عبد الرحمن بن عبد الرحيم ساكن آره ام

در باب معامله صدروپيه سكه رايج الوقت بابت خراج زمين صديقه جريبي كه بر ذمه مسمي عبدالرؤف بن عبدالوهاب بن عبدالرزاق ازان سيد نور الحسن خان عامل سركار شاه آباد است كفيل بنفس عبدالرؤف المذكور بامر مشاراليه شدم كه هرگاه سيد نور الحسن خان مكفول له نفس عبدالرؤف مكفول بنفس را از من كفيل طلب نمايد من كفيل نفس او را سيد نور الحسن خان مكفول له تسليم نمايم كفال صحيحه لازمه لهذا اين كفالت نامه بنفس نوشته دادم كه حجت باشد تحرير هفتم ربيع الاخر سنه ۱۲۱۳ هجري

SPECIMENS OF ARABIC

خط مال ضامنني

منكه كشن داس بن رام داس بن شيو داس ساكن كلته ام در باب معامله هزار روپيه سكه رايج الوقت بابت قيمت پارچه مختلف الجنس كه بر ذمه مسمي كشور چند ابن اودي چند بن رام چند ازان كشميري مل سوداگر است كفيل بمال المذكور بامر كشور چند مسطور شدم كه هرگاه كشميري مل مكفول له مال مكفول عنه را از من كفيل طلب نمايد آنرا بكشميري مل مكفول له تسليم نمايم ضمنا صحيحا جازا بنابران اين كفالت نامه بمال نوشته دادم كه سند باشد تحرير نهم جمادي الاخره سنه ۱۲۱۵ هجري

A BOND OF PERSONAL BAIL.

I Abdullah, son of Abdulrahman, son of Abdulraheem, inhabitant of Arah, in the matter of one hundred rupees, Sicca currency, for the revenue on one hundred measured begahs of land, in charge of one named Abdul Raoof, son of Abdulwaheb, son of Abdul Rezák, and on account of Syed Noor-ul-Husn Khan, Aumil of Sircar Shahabad, am personal bail for Abdul Raoof aforesaid, at his own desire ; so that whenever Noor-ul-Husn Khan above named shall require of me the body of Abdul Raoof, I will deliver him up to the same. The bail is legal and binding : wherefore I have written and delivered this bond of personal bail, that it may serve for evidence.

Written the 7th Rebbi ul Akir, A. H. 1200.

SPECIMENS OF ARABIC

SECURITY BOND IN THE SUM.

I Kishendoss, inhabitant of Calcutta, concerning the business of one thousand Sicca rupees, current coin, being the price of cloths of different kinds, in charge of one named Kishenchund, son of Oudychund, son of Ramchund, and which are the property of Cashmeery Mull merchant, am security in the aforesaid value, at the desire of the above-mentioned Kishenchund ; and whenever the aforesaid Cashmeery Mull shall require the sum from me the security, I will pay it to him. The security is just and legal : wherefore I have executed and delivered this security bond as my deed.

Written the 9th of Jemady ul Akher, A. H. 1205.

001

SPECIMENS OF ARABIC.

A The Suls Alphabet.

B The Nuskh.

C The Toghra Suls.

D The Toghra Nuskh.

حُرُوفِ تَمْجِي نَحَطُ ثَلَاثُ

A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ا ب ت ث ج ح خ د ذ ر ز س ش
ص ض ط ع غ ف ق ك ل م ن

و ه هـ لا اء ي ي ك

وَهَانِي ضُرْ كِبَارِي غَيْرِ حَبَا حُ يُقَالُ فِي فَلْذَا الْإِجْوَارِ وَالْبَنَاضِ

B

حُرُوفِ تَمْجِي بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَحَطُ نَسْخِ

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ع غ

ف ق ك ل م ن و ه هـ لا اء ي ي ك

كَالْفَاضِ عَلَى لَمَاءٍ إِنْ غَنَى كَالَّذِي يُرِيدُ يَقْضِي الْمَاءَ بِيَدِهِ وَلَيْسَ فِي يَدَيْهِ مِمَّا اخْتَدَى شَيْءٌ

بسم الله الرحمن الرحيم

الحمد لله رب العالمين

والصلاة والسلام على من لا نبي بعده

وبعد فقد حضر في هذا المجلس

الحسين بن علي بن أبي طالب

عليه السلام في يوم الاثنين

العاشر من شهر ربيع الأول

سنة ثمان مائة وثمانين

هجرة في دار السلطنة

بمدينة القاهرة في دار السلطنة

بمدينة القاهرة

طغرا بخط

كأنما أنت الحكيم بكلامك أرحمنا الله
أبرئنا من ذلك فقال الفضايل من ذلك

طغرا بخط

لقد من باليت عليه الشا وأصل هذا ابن جلا
من كان بعد سنا قطروا إلى ثعلب و جاء
حتى بال علفه الكذل من باليت عليه كشاف

فذهب هذه الكلمة مشلا ه ه

الحمد لله

الحمد لله الذي هدانا لهذا
 ما كنا لنهتدي لولا أن هدانا الله

الحمد لله

الحمد لله الذي هدانا لهذا
 ما كنا لنهتدي لولا أن هدانا الله
 الحمد لله الذي هدانا لهذا
 ما كنا لنهتدي لولا أن هدانا الله

PART THE SECOND.

حکایات لطیف در عبارت سلیس

PLEASANT STORIES,

IN

AN EASY STYLE.

حکایت اول

دو زن در طفلی منازعت میکردند و گواه نداشتند هر دو پیش قاضی رفتند و انصاف خواستند قاضی جلاد را طلبید و فرمود که این طفل را دو پاره کن و بهر دو زن بده زنی چون این سخن شنید خاموش ماند و زن دیگر شور و فریاد آغاز کرد که برای خدا طفل مرا دو نیم مکن اگر چنین انصاف است طفل را نمی خواهم قاضی بیقین پنداشت که مادر طفل بهمین است طفل باو سپرد و زن دیگر را تازیانه زده راند

حکایت دوم

شخصی پیش پادشاهی رفت و عرض کرد که مردی همیشه در خانه من می آید و بازن من دوستی دارد لیکن گاهی او را نمی بینم و نمیدانم که کیست میخواهم که گرفتارش کنم از حضرت امیدوار انصاف ام پادشاه شیشه عطر باو داد و فرمود که بزن خود سپار و بگو که کسی را مده آن شخص همچنان کرد پادشاه جاسوسی چند را بر کماشت که کرد خانه او بنشینند و از پارچه هر کسی که بوی عطر آید او را گرفته بیاوند القصه حریف قابو یافته نزد زن رفت زن عطر را در پارچه او مالید و گفت که شوهر من اگر چه مرا فرمود که کسی را این عطر مده لیکن تو که جان و دل منی اگر بکارت نیاید بچه کار آید چون حریف ازان جا بد آمد جاسوسان بوی عطر سر راهش گرفتند و اسیر کرده پیش پادشاه بردند پادشاه ان شخص را طلبید و گفت حریف زن تو حاضر است او را ببر و بکش یا بخش

حکایت سیم

زنی پیش قاضی رفت و گفت که فلان مرد بامن بزور زنا کرد قاضی ان مرد را طلبید و پرسید که چرا آبروی این زن ریختی مرد انکار کرد قاضی فرمود که ده روپیه

STORY I.

TWO women were quarrelling for a child, and neither had any evidence. They both went before the Cazy, and demanded justice. The Cazy sent for the executioner, and said to him, "Divide the child into two equal parts, and give one to each of these women." One of the women, when she heard these words, continued silent; but the other began to cry aloud, and exclaim, "For God's sake, don't divide my child in halves, although such is strict justice! I relinquish my claim." The Cazy being fully convinced of this being the mother of the child, delivered it to her, and, after ordering the other a whipping, sent her away.

STORY II.

A person went to a King, and complained, saying, "A man makes a constant practice of coming to my house, and has formed an intimacy with my wife; but I never see him, neither do I know who he is: I want to apprehend him, and I hope for justice from your Majesty." The King gave him a phial of ittur of roses, and said, "Entrust this to the care of your wife, and tell her not to use it for any one." The man did so. The King sent spies, with directions to surround the house, and to seize and bring every person scented with ittur. In short, the gallant, having found an opportunity, went to the wife. She rubbed ittur upon his clothes, saying, "It is true, my husband commanded me not to give this ittur to any one; but as you are my heart and soul, if it is not applied to your use, what is it good for?" When the gallant departed thence, the spies perceived the fragrance of the ittur; and having seized him, carried him to the King, who sent for the husband, and said, "Your wife's gallant is now here; take him away, and either put him to death, or pardon him."

STORY III.

A woman went to a Cazy, and complained that a certain man had committed violence upon her. The Cazy, having summoned the man, asked him why he had deprived the woman of her reputation? The man denied the charge. The Cazy ordered him to pay the woman a fine of ten rupees. The man, having no remedy, paid the

جرمانه باین زن بده مرد ناچار بموجب حکم قاضي زر بزن داد چون زن بیرون رفت قاضي مرد را فرمود برو و نقد خود از زن باز گیر مرد چون این حکم یافت دوید و هر چند خواست که روپیه از زن بزور بگیرد نتوانست زن پیش قاضي باز آمد و عرض کرد که ان مرد روپیه از من بزور میکیرد هنوز نداده ام اگر مرضي حضرت است بدهم قاضي گفت مرد که تقدرا بزور از تو گرفتن نتوانست بي رضاي تو چگونه با تو زنا کرد تو دروغ کوتي برو و نقد باو بسیار و باز اینچنین افترا مکن

حکایت چهارم

در شهری انبار پنبه بدزدی رفت پنبه فروشان شکایت به پادشاه بردند پادشاه هر چند که تجسس فرمود دزدی را نیافت امیری عرض کرد که اگر فرمان باشد دزدان را بگیرم پادشاه حکم داد امیر بخانه خود رفت و خورد و بزرگ شهر را بهانه ضیافت طلبید چون همه مردمان جمع شدند نشستند امیر دران مجلس رفت و بر روی همه مردمان نظر کرد و گفت چه حرامزاده و بیخیا و احمق مردمان اند که پنبه دزدیده اند و ریزهای پنبه در ریشهای ایشان جا کرده است و در مجلس من آمده اند چند کس همان وقت ریشهای خود را از دست پاک کردند و معلوم شد که آنها دزدان اند پادشاه بر حکمت امیر آفرین و تحسین نمود

حکایت پنجم

شخصی پیش پادشاه رفت و گفت دی شب مردی از فوج پادشاهی برور در خانه من آمد و با کنیز من زنا کرد پادشاه فرمود که اگر آن مرد باز در خانه تو بیاید هماندم مرا خبر کن شب دوم آن مرد باز آمد و در خانه او رفت صاحب خانه پادشاه را خبر داد پادشاه شمشیری در دست گرفت و با او روان شد چون بخانه او رسید اول چراغ را کشت و بعد آن آن مرد را بقتل رسانید و باز چراغ طلبید و روی آن مرد دید و خدا را شکر کرد و صاحب خانه را گفت هر طعام که این وقت در خانه تو موجود باشد بیار

woman the money, in compliance with the sentence of the Cazy. When the woman went out, the Cazy told the man to go and take back his money from her. The man, on receiving this order, ran to the woman; but, notwithstanding all he could do, was not able to recover his cash. The woman came again to the Cazy, and represented, that the man wanted to take back the money: "However, (says she,) I have not yet given it to him; but if it is your pleasure, I will restore it." The Cazy observed, "If the man could not take the money from you by force, neither could he have committed fornication without your consent;—you are a liar,—go your ways,—restore him the money, and don't utter such a falsehood again."

STORY IV.

In a certain city a large quantity of cotton had been stolen. The cotton-dealers brought their complaint before the King. Notwithstanding all the search that was made, the thief could not be discovered. An Ameer said, that if he was commanded, he would discover the thieves; and the King ordered him to do so. The Ameer went home, and, under pretence of making a feast, invited all the men of the city, small and great. When all the people were met together, and had seated themselves, the Ameer joined the company, and, looking every man in the face, said, "What ill-born, impudent blockheads these men are, who, having stolen the cotton, are come to my feast with it sticking in their beards!" Some persons instantly put their hands to their beards, and thereby discovered themselves to be the thieves. The King applauded the Ameer for his contrivance.

STORY V.

A person went to a King, and complained, saying, "Last night a man of your army entered forcibly into my house, and violated one of my handmaids." The King answered, "If he should come again into your house, apprise me of it that very moment." The next night, the same man went again to the house, and the master thereof informed the King, who took a sword in his hand, and accompanied him. When he came to the house, he first extinguished the lamp, and then having slain the man, called for a light again; and when he had looked at the man's face, he returned thanks to God: after which he said to the master of the house, "Bring whatever victuals are at hand."—The master of the house brought some victuals, and

صاحب خانه طعام آورد پادشاه بسیار بخوشي خورد صاحب خانه پرسيد كه اى خداوند بچه سبب اول چراغ را كشتيد بعد از ان آنمرد را و چون روى آن مرد
ديد خدا را شكر كرديد و طعام بيوقت خورديد پادشاه فرمود كه پنداشت بودم كه
سواى پسر من كسى را چنين قدرت نيست از اين سبب اول چراغ را كشتم
كه اگر روى پسر خواهم ديد از شفقت او را كشتن نخواهم توانست چون كشته
شد چراغ طلبيدم و روى او ديدم و خدا را شكر كردم كه پسر من نيست و ان
وقت كه از من انصاف خواستى با خود گفتم كه تا آنمرد را نكشتم هيچ نخورم از ان
وقت هيچ نخورده بودم از اين سبب سخت گرسنه بودم و طعام بى وقت خوردم

حكايه ششم

دانشمندی هزار روپيه عطاري را سپرد و بسفر رفت بعد مدت از سفر باز آمد
و روپيه از عطار خواست عطار گفت دروغ ميكويى مرانه سپرده دانشمند باوي
در آويخت مردمان جمع شدند و دانشمند را تكذيب كردند و گفتند اين عطار بيار
ديانت دار است گاهي خيانت نكرد اگر با اين مناقشه خواهي كرد سزا خواهي يافت
دانشمند ناچار شد و احوال بر كاغذي نوشت و پادشاه را نمود پادشاه فرمود برو
نزد دوكان عطار سه روز بنشين و او را هيچ مكو چهارم روز آن طرف خواهم رفت و
ترا سلام خواهم كرد سواى جواب سلام هيچ بامن نگوئي چون از انجا بروم
نقد خود از عطار بخواه انچه او بگويد مرا خبر كن دانشمند موافق حكم پادشاه بر
دوكان عطار نشست روز چهارم پادشاه با حشمت بيار آن طرف رفت چون دانشمند را
ديد اسپ را استاده كرد و بر دانشمند سلام خواند دانشمند جواب سلام گفت
پادشاه فرمود اى برادر گاهي نزد من نمي آئي و هيچ احوال خود بامن نميكوي
دانشمند اندك سر جنبانيد و ديكر هيچ نگفت عطار اين همه ميديد و مي ترسيد
چون پادشاه رفت عطار دانشمند را گفت كه هر گاه نقد مرا سپردى كجا بودم و کدام
شخص نزد من حاضر بود باز بگو شايد فراموشش كرده باشم دانشمند همه احوال باز

the King ate very heartily. The man then said, "O my Lord! why didst thou first
 " put out the lamp, then kill the man? and, when you saw his face, wherefore did you
 " thank God?" The King replied, "Because thinking that excepting my son no
 " person could be so bold, I extinguished the lamp, lest, having seen his coun-
 " tenance, I might have relented, and not been able to put him to death: after he
 " was killed, I called for a light, and, when I beheld his face, I thanked God that it
 " was not my son: moreover, at the time you sued to me for justice, I said to
 " myself, until I have killed this offender I will not taste food; I was therefore
 " exceedingly hungry, and ate at an unseasonable hour."

STORY VI.

A learned man gave a thousand rupees in charge to a druggist, and then went a journey. After some time he returned from his journey, and wanted the money from the druggist; who said, "You tell a lie, you did not entrust it to me." The learned man began to wrangle: people gathered together, and accused him of uttering a falsehood, saying, "The druggist is a man of integrity, who has never betrayed his trust; if you contest the matter, you will get punished." The learned man was without remedy: he drew out his case on paper, and laid it before the King. The King told him, "Go and seat yourself three days near the druggist's shop, without speaking a word; the fourth day I will pass that way, and make you a salam, which you are to return without saying any thing more to me. When I depart from thence, demand your money from the druggist, and let me know what he says." The learned man, conformably to the King's orders, seated himself close to the druggist's shop. The fourth day the King went that way in great state; and when he saw the learned man, stopped his horse, and made him a salam, which the learned man returned. The King said, "Why, brother, you never come near me, nor give me any account of your circumstances." The learned man moved his head a little, but said nothing. The druggist saw all this, and was alarmed. When the King went away, the druggist asked the learned man, "At the time you gave the money into my charge, in what place was I, and what person was along with me? tell me again; perhaps I may have forgotten the matter." The learned man again repeated all the circumstances. The druggist replied, "You say right;

گفت عطار گفت راست می گوئی حالا مرا یاد آمد القصه هزار روپیه دانشمند را داد و عذر
بسیار نمود

حکایت هفتم

دو کس مال خود پیر زنی را سپردند و گفتند که هرگاه ما هر دو خواهیم آمد خواهیم
گرفت بعد چند روز شخصی از آنها نزد زن آمد و گفت شریک من مرد حالا مال
مرا بده پیر زن ناچار شد و داد پس از چند روز شخص دیگر آمد و مال خواست زن گفت
که شریک تو آمده بود و ترا مرده ظاهر ساخت هر چند مبالغه کردم لیکن سخن من
نشنید و همه مال را برد شخص مذکور زن را پیش قاضی برد و انصاف خواست قاضی
بعد از تامل در یافت که زن بی تقصیر است فرمود که تو اول شرط کرده بودی که
هرگاه ما هر دو شریک خواهیم آمد مال خواهیم گرفت تو شریک خود را بیار و مال
بگیر و تنها چگونه بیایی مرد لا جواب شده راه خود پیش گرفت

حکایت هشتم

غلامی از نزد صاحب خود کرینخت بعد چند روز صاحب او در شهری دیگر رفت
انجا غلام را دید و او را گرفت و گفت چرا کرینختی غلام دست در دامن خواجه زده
گفت غلام من هستی نقد بسیار از من دزدیدی و کرینختی حالا که ترا یافته ام بر تو
سیاست خواهیم نمود القصه هر دو پیش قاضی رفتند و انصاف خواستند قاضی آن
هر دورا نزد دریچه استاده کرد و فرمود که بیکبار هر دو از دریچه سر را بیرون کنید
چون سر بیرون کردند قاضی جلاد را فرمود که شمشیر بر سر غلام بزن غلام چون
این سخن بشنید در حال سر خود اندرون کشید و صاحب او اصلا نمجنید قاضی غلام را
سیاست کرد و بصاحب او سپرد

“ it is now come to my recollection.” In short, he gave the man the thousand rupees, and made many excuses.

STORY VII.

Two persons had given their property in charge to an old woman, and told her, “ Whenever we shall both come together, we will take it back.” When some time had elapsed, one of them came to the old woman, and said, “ My partner is dead ; “ give me now my property.” The woman was helpless, and gave it to him. A few days after, the other person came, and wanted his property. The woman said, “ Your “ partner came and set forth that you was dead, and notwithstanding I used my en- “ deavours *to the contrary*, he would not listen to my words, but carried away all “ the property.” This person aforesaid carried the woman before the Cazy, and demanded justice. The Cazy, after some reflection, perceiving that the woman was blameless, said, “ You first agreed that, ‘ whenever we two partners come both to- “ gether, we will take back our property.’ Bring now your partner, and take your “ goods ; how can you alone obtain them ? ” The man could not return any answer, but went his way.

STORY VIII.

A slave eloped from his master. Some time after, the master went to another city, where he saw his slave, whom he seized, and asked him why he ran away. The slave laid hold of the skirt of his master’s garment, and said, “ You are my slave ; you “ robbed me of a great deal of money, and then decamped.” In short, they both went before the Cazy and demanded justice. The Cazy made them both stand near a window, and told them to put both their heads out of it at the same time. When they had put out their heads, the Cazy called out to the executioner, “ Cut off the “ slave’s head with your sword.” The slave, on hearing these words, instantly drew in his head, whilst the master continued in the original posture, without moving. The Cazy ordered the slave to be punished.

حکایت نهم

شخصی مال بسیار صراف را سپرد و بسفر رفت چون باز آمد تقاضا نمود صراف انکار کرد و قسم خورد که مرا نه سپرده آن شخص پیش قاضی رفت و احوال خود گفت قاضی تامل کرد و فرمود کس را بگو که فلان صراف مال تو نمیدهد تدبیری برای مال تو خواهیم کرد روز دیگر قاضی آن صراف را طلبید و گفت کارهای بسیار بمن پیش آمده است تنها کردن نمیتوانم ترا نایب خود کردن میخواهم زیرا که متدین هستی صراف قبول کرد و بسیار خوش گردید چون بخانه رفت قاضی آن شخص را طلبید و گفت حالا مال خود از صراف بخواه البته خواهد داد شخص مذکور پیش صراف رفت صراف چون روی او دید گفت بیایا خوش آمدی مال تو فراموش کرده بودم دی شب مرا یاد آمد القصه مال باو داد و از طمع نیابت پیش قاضی رفت قاضی گفت امروز پیش پادشاه رفته بودم شنیدم که کاری بزرگ ترا سپردن میخواهد خدا را شکر کن مرتبه بزرگ خواهی یافت حالا نایب دیگر برای خود تلاش خواهیم کرد القصه قاضی او را بدین حیلہ رخصت کرد

حکایت دهم

زنی بازن همسایه خود دشمنی داشت شبی می بسیار خورد و مست شد و طفل خود را کشت و در خانه زن همسایه انداخت و صبح برو تهمت نهاد که طفل مرا کشته است او را پیش قاضی برد قاضی اول زن همسایه را در خلوت طلبید و بسیار ترسانید و گفت راست بگو و کینه ترا خواهیم کشت زن قسم خورد و انکار کرد قاضی گفت که اگر رو بروی من برهنه شوی سخن تو راست پندارم زن از حیاسر فرو کرد و گفت مرا کشته شدن قبول است لیکن زنهار برهنه نخواهم شد قاضی او را رخصت کرد و زن فریادی را در خلوت طلبید و گفت اگر پیش من برهنه شوی سخن تو باور کنم آن زن خواست که خود را برهنه کند قاضی او را منع کرد و گفت که

STORY IX.

A certain person committed considerable property to the care of a banker, and then went a journey. When he returned, he urged payment; but the banker denied, and swore it had never been entrusted to him. The man went to the Cazy, and told his story. The Cazy, after some consideration, said, "Don't tell any one that the banker will not restore your property; I will contrive about it." The next day, the Cazy sent for the banker, and said, "A great deal of business has now fallen upon my hands, which I cannot transact alone; and because you are an honest man, I want to make you my deputy." The banker consented, and was very much pleased on the occasion. When he went home, the Cazy sent for the other man, and said, "Now require your property of the banker, and he will certainly give it to you." The man repaired to the banker, who said, "You are come very seasonably; I had forgotten about your property, till last night that it came to my recollection." In short, he restored the property, and, being eager for the deputyship, went to the Cazy; who said to him, "Having gone to-day to the King, I heard that he wants to entrust you with some affairs of importance: thank God, you will meet with just preferment! and I will now look out for another deputy for myself." In short, the Cazy dismissed him with this pretext.

STORY X.

A woman had an enmity against another woman, who was her neighbour. One night she drank a quantity of spirits, and in a fit of intoxication killed her own infant; and, having flung it into the house of her neighbour, in the morning accused her of the murder of the child, and carried her before the Cazy. The Cazy called the accused into a private place, and terrified her very much; telling her to speak the truth, or else he would put her to death. The woman solemnly denied the charge. The Cazy then said, "If you will stand naked before me, I shall believe your words are true." The woman, being abashed, hung down her head, and said, "I am ready to lose my life; but God forbid I should strip myself naked!" The Cazy dismissed her, and having called in the accuser, said, "If you strip yourself naked before me, I shall give credit to what you have said." The woman wanted to undress herself; but the Cazy forbid her, and declared that she had killed her own

سر را خود کشتی چون چند تازیانه او را زد اقرار کرد که خود تقصیر کردم و تهمت
برو نهادم القه قاضی او را بردار کشید

حکایت یازدهم

شخصی دویزار روپیه در کیسه سر بمهر به قاضی سپرد و خود بسفر رفت چون باز
آمد کیسه خود با همچنان سر بمهر از قاضی گرفت و کشاد فلوس دید با قاضی مواخذه
نمود قاضی گفت برو دروغ میگوئی مرا روپیهها نموده سپرده بودی کیسه سر بمهر
چنان که سپردی باز گرفتی مردمان قاضی او را راندند آن شخص پیش پادشاه رفت
و احوال خود عرض کرد سلطان اندک تأمل نموده فرمود که حالا برو و کیسه را نزد من
بدار انصاف تو خواهم داد روز دیگر پادشاه مسند نو که بر تخت بود اندک پاره
نمود و شکار رفت فراشی که آن روز نوبت خدمت او بود چون مسند را پاره
دید ترسید و لرزه بر اندام او افتاد و فراش دیگر را نمود و گفت اگر پادشاه
خواهد دید مرا خواهد کشت پرسید که دیگری این سخن شنیده است یا مسند را
دیده گفت نه گفت خاطر جمعدار درین شهر رفوگری است کامل مسند پیش
او میرد او انچنان رفو خواهد کرد که کسی نخواهد دریافت فراش بدوگان او رفت و
مسند بر فوکر داد و گفت هر چه بخوای ترا بدهم لیکن بخوبی رفو کن رفو کر نیم
دینار خواست فراش یک دینار او را بخشید رفو کر در یکشب مسند را رفو کرده
داد فراش روز دیگر انرا بر تخت کسترد پادشاه چون مسند درست دید از فراش
پرسید که این مسند که رفو کرد فراش تجاهل نمود پادشاه فرمود که هیچ
مترس برای صلتی این را پاره کرده بدم فراش نشان داد پادشاه ان
رفوکر را طلبید و پرسید که مثل این کیسه رفو کرده گفت بلی گفت اگر آن
کیسه را بینی شناسی گفت آری پادشاه کیسه را نمود رفو کر کیسه را شناخت و
گفت قاضی این شهر مرا برای رفو داده بود پادشاه قاضی را طلبید و گفت بر

infant. After some stripes were inflicted, she confessed herself guilty of the crime, and that she had accused the other falsely. In short, the Cazy ordered her to be hanged.

STORY XI.

A person put two thousand rupees into a purse, and, having closed the mouth thereof with a seal, gave it in charge to a Cazy, and then went a journey. When he returned, he received it from the Cazy, sealed up in the same manner as when he had delivered it; but, upon opening it, saw copper coin, *instead of his silver*. He began disputing with the Cazy; who denied that he had shown him the rupees; and said he had received back the bag, sealed up, just as it was delivered. The Cazy's people drove him away. The man went to the King, and represented his grievance. The Sultan, after pausing a little, said, "Go for the present, leave your purse with me, and I will do you justice." The next day he made a small rent in the new musnud (or seat) of the throne, and then went a hunting. A Ferásh, whose turn it was to be that day in waiting, when he saw the musnud torn, was so frightened that his body was all in a tremor. He showed it to another Ferásh, and said, "If the King should see it, he would kill me." The other asked whether any one else had heard of the accident, or had seen the musnud? and he answered in the negative. "Be of good cheer, then," replied he, "for there is in this city a Ruffoogur, (or "darned,) who is perfect master of his business; carry the musnud to him, and he "will fine-draw it in such a way that no one will discover it." The Ferásh went to the shop of the Ruffoogur, and told him that if he would only do the business nicely, he should have whatever he might demand. The Ruffoogur required only half a Dinar; but the Ferásh gave him a whole Dinar, and the musnud was mended and returned in the course of the night. The next day the Ferásh spread it on the throne. When the King saw that the musnud was put to rights, he asked the Ferásh who had darned it? The Ferásh pretended ignorance; but the King told him not to be alarmed, for that he had torn the musnud to answer a particular purpose. The Ferásh pointed out the Ruffoogur, and the King sent for him, and asked him whether he had darned a purse in the course of that year, and whether, if he was to see it, he should know it again? He answered, "Yes." The King then showed him the purse, which he knew again, and said that the Cazy of that city had given it him to do. The King having sent for the Cazy, said, "I had perfect reliance on your integrity;

دیانت تو اعتماد تمام داشتم بنا بر این منصب قضا بتو دادم نمیدانستم که دزدی مال این شخص چرا دزدیدی گفت اینخداوند که میگوید گفت من میگویم پس کیسرا نمود و رفورا نشان داد قاضی شرمند شد پادشاه قاضی را در زندان فرستاد و مال کیسرا فرمود که نقد خود از قاضی بگیر قاضی ناچار نقد او را داد روز دیگر پادشاه قاضی را بردار کشید

حکایت دوازدهم

شخصی را یک کیسه دینار در خانه کم شد او بقاضی خبر کرد قاضی همه مردمان خانه را طلبید و بهر کس یکیک چوب داد که همه آن در طول برابر بود و گفت هر که دزد است چوب او بقدر یک انگشت دراز خواهد شد چون همرا رخصت کرد شخصی که دزدیده بود رسید و چوب خود را بقدر یک انگشت تراشید روز دیگر چون قاضی همرا طلبید و چوبها دید معلوم کرد که دزد کیست کیسه دینار ازو گرفت و سیاست نمود

حکایت سیزدهم

شخصی با یکی شرط کرد که اگر بازی نیابم یک اثار کوشت از اندام من بتراش چون بازی نیافت مدعی ایفای شرط خواست او قبول نکرد هر دو پیش قاضی رفتند قاضی مدعی را گفت معاف کن قبول نکرد قاضی برهم شد و فرمود که بتراش لیکن اگر اندک زیاده از اثار خواهی تراشید ترا سیاست خواهم نمود مدعی نتوانست ناچار شده معاف کرد

حکایت چهاردهم

دو برادر مفلس بسفر رفتند و در راه کیسه پراز زر و دو پاره لعل یافتند برادر خورد

“ on which account I promoted you to the dignity of Cazy : I did not know you
 “ to be a thief: how came you to steal a man’s property ?” He answered, “ Alas !
 “ my lord, who accuses me of this ?” The King replied, “ I say so :” he then produced the purse, and showed where it had been darned. The Cazy was confounded, and trembled. The King sent him to prison, and commanded the owner of the purse to take his money from him ; who, having no alternative, paid it. The next day the King ordered the Cazy to be hanged.

STORY XII.

A person having lost a bag of Dinars in his own house, complained to the Cazy. The Cazy summoned all the people of the house, and gave each of them a piece of stick, all of equal lengths, and said that whoever was the thief, his stick would be longer than the rest by a finger’s breadth. When he had sent them away, the person who had committed the robbery, being seized with fear, cut off a finger’s breadth from his stick. Next day the Cazy called them together, and examined the sticks, and presently knew the thief, from whom he recovered the bag of Dinars, and then punished him.

STORY XIII.

A person laid a wager with another, that if he did not win, the other might cut off a seer of flesh from his body. Having lost the wager, the plaintiff wanted to cut off a seer of his flesh ; but, he not consenting, they went together before the Cazy. The Cazy recommended to the plaintiff to forgive him ; but he would not agree to it. The Cazy, being enraged at his refusal, said, “ Cut it off ; but if you shall exceed or fall
 “ short of the seer, in the smallest degree, I will inflict on you a punishment suitable
 “ to the offence.” The plaintiff, seeing the impossibility of what was required of him, had no remedy, and therefore dropped the prosecution.

STORY XIV.

Two brothers, who were in indigent circumstances, went a journey together. On the road they found a purse full of money and two rubies. The younger brother

گفت که غرض من حاصل شد حالا بنحانه خواهم رفت برادر بزرگ گفت سیر جهان
خواهم کرد آن زر را قسمت کردند برادر کلان حصه خود را به برادر خورد سپرد و
گفت بزن من بده چون او بنحانه رسید حصه برادر را بزن او داد مگر لعل نداد بعد
سه سال برادر کلان از سفر بنحانه آمد پاره لعل پیش زن خود ندید از برادر
پرسید که لعل چه شد گفت بزن تو دادم گفت او میگوید که نیافتم گفت
دروغ میگوید آن مرد زن خود را تنبیه آغاز کرد زن کریخت و پیش قاضی رفت
و احوال خود باز نمود قاضی شوهر او را با برادر او طلبید و از برادر او پرسید که
چون لعل باین زن سپردی کسی آن وقت حاضر بود گفت دو کس قاضی فرمود بطلب
او آنها را اندکی نقد داد و گفت بامن بیایید و پیش قاضی بدروغ گواهی دهید القصه
آن هردو گواهی دادند قاضی شوهر آن زن را فرمود که برو و از زن خود پاره لعل
بگیر زن کریان پیش سلطان رفت و احوال خود عرض کرد سلطان فرمود چرا
پیش قاضی نمیروی گفت رفته بودم لیکن بخوبی انصاف نکرد سلطان آن
هر دو برادر و گواهانرا طلبید و هریک را جدا کرد و موم داد که بصورت آن لعل
بسازید آن هردو برادر یکسان ساختند و آن هردو گواهان بصورت مختلف سلطان
زن را فرمود که توهم باز عرض کرد که لعل گاهی ندیدم چگونه سازم سلطان
گواهانرا سیاست فرمود که اگر راست بگوئید خواهم گذاشت و گرنه خواهم کشت ناچار
عرض کردند بدروغ گواهی دادیم و سلطان برادر خورد را چند تازیانه زد اقرار کرد
که تقصیر کردم پادشاه بر قاضی عتاب فرمود که چرا بخوبی انصاف نکرد و لعل را
بان زن دهانید

حکایت پانزدهم

جوانی پیر مردی را صد دینار سپرد و بسفر رفت چون باز آمد دینار خود خواست
پیر مرد انکار کرد که مرانده جوان پیش قاضی ظاهر نمود قاضی پیر مرد را طلبید و پرسید
که این جوان زر بتو سپرد گفت نه قاضی جوانرا فرمود کسی گواه داری گفت

said, "I have accomplished my wish; I will, therefore, now return home." The elder brother said he would travel in the world. They divided the money. The elder brother gave his share in charge to the younger, to be delivered to the wife of the former. When he returned home, he gave his brother's wife the share of the money, but not the ruby.—Three years afterwards, the elder brother returned from his travels, and not seeing the ruby with his own wife, he asked his brother what was become of it? He said, "I gave it to your wife." Says the elder, "She denies having received it." "She tells a falsehood," rejoins the younger. The man began to correct his wife: she thereupon fled, and carried her complaint before the Cazy; who summoned both the husband and the brother. The Cazy asked the latter, whether any person was present when he delivered the ruby to the woman? He named two, whom the Cazy told him to produce. The younger brother, having given a little money to two people, engaged them to give false evidence before the Cazy. In short, they gave their depositions, and the Cazy told the husband to depart, and take the ruby from his own wife. The wife, in tears, presented herself before the King, and set forth her case. The King asked her, why she had not been to the Cazy? She answered, that she had been before him, but that he had not given a proper decision. The King sent for the two brothers and the witnesses, and having separated them, gave each a piece of wax, and directed him to make a model of the ruby. The two brothers made their's both alike; but the two witnesses made their's of different forms. The King then ordered the woman to make a model; but she excused herself, saying, "How can I describe the ruby, having never seen it?" The King threatened the witnesses with death, if they persisted in giving false evidence; but promised them pardon, if they discovered the truth. They therefore confessed that they had given false testimony. When the younger brother had received a few stripes, he also confessed himself guilty.—The King reprimanded the Cazy for not having decided properly; and commanded that the ruby should be given to the woman.

STORY XV.

A youth entrusted an hundred Dinars to the care of an old man, and then went a journey. When he returned, he wanted his money; and the old man denied having received it. Upon complaining to the Cazy, he summoned the old man, and asked whether the young man had entrusted him with the money? and he answered, "No."

نه قاضي پير مرد را گفت سوکند بخور جوان کريان شد و گفت اورا از سوکند هيچ پاک نيست بار ها سوکند دروغ خورده است قاضي جوان را گفت آنوقت که زر باو سپرد ي کجا نشسته بود ي گفت زير درختي گفت چرا گفتي که کواه ندارم آن درخت کواه تست نزد آن درخت برو و بگو که قاضي ترا مي طلبد پير مرد تبسم کرد جوان گفت اي قاضي مي ترسم که درخت از حکم تو نخواهد آمد قاضي گفت مهر من ببر و بگو که اين مهر قاضي است البته خواهد آمد جوان مهر قاضي گرفت و رفت قاضي بعد ساعتی از پير مرد پرسيد که آن جوان نزد درخت رسیده باشد گفت نه چون جوان نزد درخت رفت و مهر قاضي نمود و گفت قاضي ترا مي طلبد از درخت هيچ نشنيد غمگين باز آمد و گفت مهر تو درخت را نمودم هيچ جواب نداد قاضي گفت درخت آمد و کواهي داده باز رفت پير مرد گفت اي قاضي اين چه سخن است هيچ درخت اينجا نه آمد قاضي گفت راست ميگوئي نه آمد ليکن آنوقت که از تو پرسيدم که جوان نزد درخت رسيد جواب دادي که نرسيد اگر تو زير آن درخت نقد نگرفتي چرا نگفتي که کدام درخت است آنرا نميدانم از اين معلوم ميشود که جوان راست ميگويد پير مرد الزام يافت و زر بجوان داد

حکایت شانزدهم

ماهي کيري هميشه ما بيان دريا کرفتي و در بازار فروختي روزي يک ماهي زنده گرفت و انچنان خوب گا هي نگرفته بود در دل خود گفت که اگر اين ماهي را در بازار بفروشم زياده از دوه فلو س نخواهم يافت مصلحت انست که پيش پادشاه برم البته بسيار انعام خواهد داد القصه ما هي را پيش پادشاه برد پادشاه چون ما هي را ديد بسيار پسنديد و خوشنود شد و حکم کرد که ما هي گير را صد روپيه دهند وزير ان وقت حاضر بود در کوش پادشاه عرض کرد که براي يک ما هي اينقدر نقد دادن مصلحت نيست پادشاه جواب داد که اگر ندهم جاي شرم است زيرا که حالا حکم

The Cazy then inquired of the young man, whether he could produce any witness? but he said, he could not. Upon this, the Cazy required the old man to take his oath. The young man wept, and said, "Alas! he has no dread of an oath; he has frequently perjured himself." The Cazy said to the youth, "At the time that you delivered the money to him, where were you sitting?" He replied, "Under a tree." "Why, then," rejoined the Cazy, "did you say you had no evidence?" "The tree is your evidence: go to the tree, and say to it, the Cazy cites you." The old man smiled. The youth said, "I fear, O Cazy! that the tree will not come at your command." The Cazy said, "Take my seal, and say, this is the Cazy's seal, when the tree will certainly come." The youth departed, carrying with him the Cazy's seal. A short time after, the Cazy asked the old man, "Can the youth by this time be arrived at the tree?" He answered, "No." When the youth came to the tree, he held forth the Cazy's seal, and said, "The Cazy requires your attendance." But, not hearing any thing, he returned, sadly distressed, and said, "I showed your seal to the tree; but it did not return any answer." The Cazy said, "The tree came, and, having given evidence, went back again." The old man exclaimed, "O Cazy, what words are these; no tree came here!" The Cazy said, "You are right, the tree did not come; but at the time when I asked you whether or not the youth was arrived at the tree? you answered, that he could not be then arrived; now, if you had not received the money under the tree, why did not you say, 'What tree is it? I do not know it:' and, from this circumstance, it is evident that the young man speaks the truth." The old man, being convicted, gave the youth his money.

STORY XVI.

A fisherman, whose business it was to catch fish in the river, which he sold in the market, one day caught a live fish, more beautiful than any one that had before come to his hands. He said to himself, "If I was to sell this fish in the market, I should not get more than two Feloose; it will be better for me to carry it to the King, who will certainly give me a great reward." In short, he carried it to the King, who was so much pleased that he ordered him an hundred rupees. The Vizier, being present at the time, said in the King's ear, "It is not proper to give such a sum of money for a single fish." The King answered, "Now that I have ordered the money, it would be disgraceful not to give it." The Vizier said, "You had

کرده ام وزیر گفت مصلحت آن است که از ماهی کیر پرسید که این ماهی نراست
یا ماده اگر بگوید که نراست ماده را بنخواهد اگر بگوید ماده است نرا بنخواهد ماهی
کیر مثل آن آوردن نخواهد توانست پس انعام هم نخواهد یافت پادشاه سخن
وزیر پسندید و از ماهی کیر پرسید که این ماهی نراست یا ماده ماهی کیر جواب داد
که این ماهی خنثی است پادشاه بسیار خندید و دو صد روپیه او را بخشید

حکایت هفدهم

سوداگران پیش پادشاهی رفتند و اسپانرا بر او عرض نمودند پادشاه بسیار
پسندید و خرید و دوک روپیه زیاده از قیمت بسوداگران داد و فرمود که از ملک
خود باز اسپانرا بیارید سوداگران رخصت شدند روزی پادشاه در حالت خوشی
وستی وزیر را گفت که اسامی جمیع احمقان بنویس وزیر عرض کرد که پیش
ازین نوشته ام و اول نامها نام حضرتست پرسید چرا گفت سوداگران را دوک
روپیه که برای آوردن اسپان بی ضامن و اطلاع ساکن آنها عنایت شد
علامت حماقت است پادشاه گفت اگر سوداگران اسپان را بیارند پس چه
باید کرد گفت اگر بیارند نام حضرت از دفتر احمقان محو خواهیم کرد و نام سوداگران
انجا خواهیم نوشت

حکایت هجدهم

روزی شاعری تقصیری کرد پادشاه جلاد را فرمود که رو بروی من او را بکش لرزه
در اندام شاعر افتاد ندیمی او را گفت این چه نامردی و بیجگریست مردان گاهی
اینچنین نمی ترسند شاعر گفت ای ندیم اگر تو مردی بیابجای من بنشین تا من
بر خیزم پادشاه ابن لطیفه پسندید و خندید و تقصیر او معاف فرمود

“ better ask the fisherman whether the fish is male or female. If he says it is a male, require a female; and should he tell that it is a female, then ask for a male : the fisherman will not be able to bring such another fish ; consequently neither will he receive the gift.” The King approved of the Vizier’s words, and asked the fisherman, “ Whether is the fish male or female ? ” He answered, “ The fish is an hermaphrodite.” The King laughed very heartily, and gave him two hundred rupees.

STORY XVII.

Some merchants went to a King, and exhibited some horses. The King liked them very much, and bought them. He gave the merchants two lacks of rupees over and above the purchase, and told them to bring more horses from their own country. The merchants took their leave. One day the King, being exhilarated with wine, said to the Vizier, “ Make out a list of all the blockheads in my dominions.” He represented, that he had already done so, and had put his Majesty at the head of them. The King asked, why ? He replied, “ Because you gave two lacks of rupees for horses to be bought by merchants, for whom no person is security, neither does any one know what country they belong to ; and this is a sign of stupidity.” The King said, “ But if they should bring the horses, what is then to be done ? ” He answered, “ If they should bring them, I would then erase your Majesty’s name from the list of blockheads, and put the merchants in its stead.”

STORY XVIII.

One day a poet having committed a crime, the King ordered the executioner to put him to death in the royal presence. A trembling seized the poet’s body. A courtier called out to him, “ What cowardice and irresolution is this ! a man never suffers dread in this manner.” The poet replied, “ Mr. Courtier, if you are a man, sit in my place, and allow me to stand up.” The King was so much pleased at this stroke of humour, that he laughed, and pardoned his offence.

حکایت نوزدهم

زني ميرفت مردی اورا دید و دنبال او روان شد زن پرسید که چرا پس من می آئی گفت بر تو عاشق شده ام زن گفت بر من چه عاشق شده خواهی من از من خوبتر است پس من می آید برو و بر او عاشق شو مرد از انجا برگشت و زنی بد صورت دید بسیار ناخوش گردید و باز نزد او رفت و گفت چرا دروغ گفتی زن گفت تو نیز راست نگفتی اگر عاشق من می بودی پیش دیگری چرا میرفتی مرد شرمنده شد

حکایت بیستم

کوزی را گفتند میخواهی که پشت تو راست شود یا پشت دیگر مردمان بهنجو پشت تو کوز گردد گفت میخواهم که پشت دیگر مردمان کوز گردد تا از آن چشم که دیگران مرا می بینند من انرا را به بینم

حکایت بیست و یکم

شخصی هر روز شش نان میخرید روزی دوستی از وی پرسید شش نان هر روز چه می کنی گفت نان را نگاه میدارم و یک نان را می اندازم و دو نان را واپس میکنم و دو نان را قرض میدهم آن دوست گفت سخن تو هیچ نمی فهمم صاف بگو گفت یک نان که میدارم میخورم و نانی که می اندازم خوشدامن را میدهم و دو نان که واپس میکنم مادر و پدر را میدهم و دو نان پسران خود را میدهم

حکایت بیست و دوم

امیر تیمور لنگ چون به هندوستان رسید و مطربان طلبید و گفت از بزرگان شنیده ام که درین شهر مطربان کامل اند مطرب بی نابینا پیش پادشاه حاضر شد و سرود آغاز کرد پادشاه بسیار خوش گردید و نام او پرسید گفت نام من

STORY XIX.

A woman was walking, and a man looked at her, and followed her. The woman said, "Why do you follow me?" He answered, "Because I have fallen in love with you." The woman said, "Why are you in love with me? my sister is much handsomer than me; she is coming after me; go and make love to her." The man turned back, and saw a woman with an ugly face. Being greatly displeased, he went again to the other woman, and said, "Why did you tell a story?" The woman answered, "Neither did you speak truth; for, if you are in love with me, why did you go after another woman?" The man was confounded.

STORY XX.

They asked an hump-backed man, "Whether do you wish that your back was straight, and that those of other men should become crooked like your's?" He answered, "I wish that other men's backs were bent, in order that I might see them with the same eyes as they view me."

STORY XXI.

A person making it a practice to buy six loaves every day, a friend asked him what he did with six loaves every day? He answered, "I keep one loaf, another I throw away, two loaves I return, and two others I lend." The friend said, "I don't comprehend your meaning; speak plainly." He replied, "The loaf which I keep, I eat; and the one which I throw away, is what I give to my wife's mother; the two which I return, I give to my father and mother; and I lend two loaves to my sons."

STORY XXII.

When Timourleng, (Tamerlane) invaded Hindostan, having sent for some singers, he said, "I have heard from many people that there are excellent singers in this city." A blind musician, who was present, began singing; with which the King

دولت است پادشاه گفت دولت بهم کور میشود او جواب داد که اگر دولت کور
نبودی بخانه لنگ نه امدي پادشاه اين جواب پسندید و انعام بسیار باو داد

حکایت بیست و سیم

شخصي نزد طبیب رفت و گفت شکم من درد میکند دوا کن طبیب پرسید
امروز چه خورده گفت نان سوخته طبیب دوا در چشم او کردن خواست آن شخص
گفت اي طبیب درد شکم را با چشم چه نسبت حکیم گفت اول ترا دواي چشم
مي بايد کرد زیرا که اگر چشم درست بودي نان سوخته نميخوردی

حکایت بیست و چهارم

روزي پادشاه از شاعري رنجيد جلاد را فرمود که رو بروي من بکش جلاد براي
شمشير آوردن رفت شاعر حاضرانرا گفت تا شمشير آورده شود مرا سيللي با
بزنيده که پادشاه خوش شود پادشاه تبسم نمود و تقصير او بخشید

حکایت بیست و پنجم

شاعري تونکري را مدح کرد هيچ نيافت پس بهو کرد تو نکر اورا هيچ نکفت
روز ديگر شاعر بر دروازه او رفت و نشست تونکر گفت اي شاعر مدح
کردي هيچ ترا ندادم بهو کردی هيچ نکفتم حالا چرا اينجا نشسته گفت حالا ميخواهم
که اگر بميري مرثيه تو بگويم

حکایت بیست و ششم

پادشاهي در خواب دید که تمام دندانهاي او افتاده اند از منجمي تعبر آن

was much pleased, and asked his name. He said, "My name is *Dowlet*," (or Fortune.) The King remarked, "Fortune is also blind." The blind man replied, "If Fortune had not been blind, she would not have come to the house of a cripple." The King was pleased at his repartee, and bestowed on him a considerable gift.

STORY XXIII.

A person went to a physician, and, complaining of a pain in his belly, asked for some medicine. The physician asked what he had eaten that day; and he answered, "Burnt bread." The doctor wanted to apply some medicine to the man's eyes, when he said, "O doctor! what connection is there between the belly-ach and the eyes?" The doctor answered, "You first require medicine for your eyes; because, if they had seen perfectly, you would not have eaten burnt bread."

STORY XXIV.

Once on a time, a King was angry with a Poet, and ordered the executioner to put him to death in his presence. The executioner went to fetch a sword. The Poet said to the by-standers, "Whilst they are bringing the sword, give me some slaps, to divert his Majesty." The King smiled, and pardoned him.

STORY XXV.

A poet made the eulogium of a rich man, but got nothing for it; he then abused him, without his saying any thing. Another day, the poet went and seated himself at the rich man's gate; who, therefore, said to him, "You praised me, and I said nothing; you abused me, and I uttered not a word: now, why are you sitting here?" He answered, "I now only want that when you die I may perform the funeral service."

STORY XXVI.

A King saw in a dream, that all his teeth had fallen out. He required the interpretation of an astrologer; who said, that all the King's children and relations

پرسید گفت که اولاد واقارب پادشاه همه رو بروی پادشاه خواهند مرد پادشاه در خشم شد و منجم را قید کرد و منجم دیگر را طلبید و تعبیر آن خواب پرسید عرض کرد که از همه اولاد و اقارب پادشاه زیاده تر خواهد زیست پادشاه این نکته پسندید و انعام داد

حکایت بیست و هفتم

شخصی مرتبه بزرگ یافت دوستی برای تهنیت پیش او رفت آن شخص پرسید کیستی و چرا آمده دوست او شرمندہ کردید و گفت مرا نمی شناسی دوست قدیم توام برای تعزیت نزد تو آمده ام شنیده ام که کور شده

حکایت بیست و هشتم

پادشاهی در جنگ شکست یافت شخصی از فوج دشمن او را گرفت و شناخت که پادشاه است اسباب خود بر سر او نهاد چون بمنزل رسید قدری برنج او را داد که بپزد و بخورد پادشاه بسیار گرسنه بود برنج را در سو کرد و بر آتش نهاد و خود از آتش دور نشست سکی آمد و سبورا گرفت و کرینخت پادشاه خندید آن شخص بر پادشاه غصه شد و گفت ای حمق سک سبوی ترا برد و خنده کردی بکوسبب چیست پادشاه خاموش ماند چون تازیانه یافت گفت روزی چنان بودم که هرگاه برای شکار میرفتم صد شتر اسباب باور چینخانه من همراه میرفت امروز چنان هستم که شت برنج هم سک نکذاشت آن شخص عذر تقصیرات نمود و گذاشت

حکایت بیست و نهم

روزی مرغی بر درختی نشسته بود پادشاه او را دید و با حاضران گفت که این را به تیر خواهم کشت تیر و کمان را گرفت و تیر بر مرغ انداخت و خطا کرد مرغ پرید پادشاه بسیار خجل گردید شخصی برای دفع خجلت گفتن گرفت که پادشاه

would die before his face. The King was wroth, and having ordered the astrologer into confinement, sent for another, and demanded the interpretation of the dream. He said, that the King would outlive all his children and relations. The King approved of this mystical signification, and made him a present.

STORY XXVII.

A person having obtained considerable promotion, a friend came to congratulate him thereon. He asked him, "Who are you; and wherefore are you come?" The other was surprised, and said, "Do not you know me? I am your old friend; I came to condole with you, having heard that you had lost your sight."

STORY XXVIII.

A King being defeated in battle, one of the enemy's soldiers seized him, and, not knowing who he was, put his own baggage on his head. When they got to the end of their journey, he gave the King a little rice, that he might dress and eat it. The King was very hungry. He put the rice into an earthen pot, placed it on the fire, and seated himself at some distance. A dog came, seized the pot, and ran away with it. The King laughing, the soldier was angry, and said, "O blockhead, the dog carried away your pot, and you laughed! tell me the cause of your mirth?" The King was silent; but after receiving some stripes, said, "Once I was in such circumstances, that whenever I went a hunting, an hundred camels accompanied me, laden with the furniture of my kitchen; to-day, I am in such a condition that a dog has not left me even an handful of rice." The soldier asked pardon for his behaviour, and set the King at liberty.

STORY XXIX.

One day a bird was sitting on a tree: a King saw it, and said to his courtiers, "I will kill it with an arrow." He took a bow and arrow, discharged the arrow at the bird, and missing his aim, the bird flew away. The King was very much ashamed,

اگر اول مرغ را کشتن خواست کشتن می توانست لیکن بر جان او رحم کرد و قصد اخطا نمود

حکایت سیم

شخصی یک طوطی پرورد و او را زبان پارسی آموخت طوطی در جواب هر سخن می گفت درین چه شک روزی آن شخص طوطی را در بازار برای فروختن برد و صد روپیه قیمت آن ظاهر کرد مغلی از طوطی پرسید که لایق صد روپیه هستی گفت در این چه شک مغل خوشنود شد و طوطی را خرید و بخانه خود برد هر سخن که با طوطی میگفت جواب آن درین چه شک میافت در دل خود شرمنده و پشیمان گردید و گفت حماقت کردم که چنین طوطی خریدم گفت درین چه شک مغل را تبسم آمد و طوطی را آزاد کرد

حکایت سی و یکم

روزی بادشاهی مع شاهزاده بشکار رفت چون هوا گرم شد بادشاه و شاهزاده لباده خود را بردوش مسخره نهادند بادشاه تبسم کرد و گفت ای مسخره بر تو بار یک خراست گفت بلکه بار دو خر

حکایت سی و دوم

مسخره با زنی شادی کرد بعد از چهار ماه زن او پسر زائید شوهر را گفت این پسر را چه نام خواهی داشت گفت پیک چرا که راه نه ماه در چهار ماه طی کرد

حکایت سی و سیوم

دانشمندی در مسجد می نشست و با مردمان وعظ می گفت شخصی در آن مجلس هر روز می کیرپست روزی دانشمند گفت که سخن من در دل این شخص بسیار

when a person, in order to comfort him, said, "The King at first intended to have killed the bird, but he had mercy on its life, and took pains to miss."

STORY XXX.

A person kept a parrot, and taught it the Persian language. The parrot, in answer to every word, would say, "*Dur een chéh shuck*," or, "What doubt is there of this?" One day the man carried the parrot to market for sale, and fixed the price at an hundred rupees." A Moghul asked the parrot, "Are you worth an hundred rupees? He answered, "What doubt is there of this?" The Moghul was delighted, bought the parrot, and carried it home. Whatever he said, he received for answer, "What doubt is there of this?" He was ashamed of himself, and repented of his bargain, and said, "I committed a folly in buying this bird." The parrot said, "What doubt is there of this?" The Moghul smiled, and gave the parrot his liberty.

STORY XXXI.

One day a King and his Son went a hunting. The weather being hot, they put their fur cloaks on the back of a jester. The King smiled, and said to the buffoon, "You have an ass's load upon you. He answered, "Yes; or rather the burdens of two asses."

STORY XXXII.

A jester married a woman, who, after four months, was brought to bed of a boy. She asked her husband, what name he would give his son? He answered, "Call him Courier, for he has performed a journey of nine months in the space of four."

STORY XXXIII.

A learned man made a practice of placing himself in a mosque, and preaching to the people. One of the congregation wept constantly. One day the preacher said, "My words make great impression on this man's heart, which is the reason of his

اثر میکند ازین سبب میگردید دیگران آن شخص را گفتند که در دل ما سخن
دانشمند هیچ اثر نمیکند چگونه دل داری که میگردی گفت بر سخن دانشمند
نمیگردیم بلکه یک خصی پرورده بودم و او را بسیار دوست داشتم چون خصی
پیرشد مرد هرگاه دانشمند سخن میگوید و ریش او می جنبد خصی مرا یاد می آید
زیرا که او هم اینچنین ریش دراز داشت

حکایت سی و چهارم

شخصی دستار درویشی گرفت و کریمت درویش بکورستان رفت و
نشست مردمان او را گفتند که آن شخص دستار ترا بطرف باغ برد در کورستان
چرا نشسته و چه میکنی گفت او نیز آخر اینجا خواهد آمد ازین سبب اینجا
نشسته ام

حکایت سی و پنجم

پادشاهی با وزیر خرما میخورد و تنخم خرما نزد وزیر می انداخت بعد خوردن وزیر را
گفت بسیار خوار هستی زیرا که تنخم خرما بسیار پیش تو افتاده اند وزیر گفت
نه جهان پناه بسیار خوار هستند که نه تنخم گذاشتند نه خرما

حکایت سی و ششم

روزی سکندر با حاضران گفت که گاهی کسی را محروم نکردم هر کس هر چه از
من خواست بخشیدم شخصی انوقت عرض کرد که خداوند مرا یکدرم درکار است
بخش سکندر فرمود که از پادشاهان چیز محقر خواستن بی ادبی است آن
شخص گفت که اگر پادشاه را از یکدرم دادن شرم می آید ملکی مرا بخشد
سکندر گفت اول سوال کردی کم از مرتبه من و دیگر سوال کردی زیاده از
مرتبه خود هر دو سوال بیجا کردی آن شخص لا جواب و شرمنده گردید

“crying so much.” Others observed thus to the man who wept, “The learned man does not make any impression on our minds; what kind of a heart must you have to be always in tears?” He answered, “I do not weep at his discourse; but I had a capon’d goat, of whom I was exceedingly fond; when the goat grew old, he died: now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard.”

STORY XXXIV.

Somebody seized a Dirveish’s turband, and ran away with it. The Dirveish repaired to the church-yard, and there seated himself. The people said to him, “The man who took your turband went towards the orchard; why are you sitting in the churchyard, what are you about?” He answered, “He too must come here at last, and therefore I have seated myself in this place.”

STORY XXXV.

A King was eating dates along with his Vizier, and flung all the stones near the latter. When they had done, the King said to the Vizier, “Thou art a great glutton, to have such a number of date stones before you.” The Vizier answered, “No, the Asylum of the World has a voracious appetite, having left neither dates nor stones.”

STORY XXXVI.

One day Secunder (Alexander the Great) said to his courtiers, “I have never appointed any man, for whatever has been asked of me I have granted.” A person immediately said to him, “O my lord! I am in want of one Direm, bestow it upon me.” Secunder answered, “It is disrespectful to ask Kings for trifles.” The man replied, “If your Majesty is ashamed to bestow a single Direm, then give me a kingdom.” Secunder rejoined, “First you requested what it was beneath my dignity to grant, and your second request exceeds what is becoming your own condition; you were absurd in both petitions.” The man was abashed, having nothing to say in answer.

حکایت سی و هفتم

پادشاهی از مسخره برنجید و زیر پای فیل انداختن فرمود مسخره شور نمود که ای خداوند من ضعیف لایق پای فیل نیستم مرا زیر پای صعوه انداز و زیر پای فیل وزیر را زیرا که وزیر فربه است استخوانهای او در پای فیل ننخواهند خلید پادشاه طرف وزیر دید و تبسم کرد و گفت چه میگوئی وزیر عرض کرد که برای خدا تقصیر این حرام زاده بخشش و کره مرا نیز در بلا خواهد انداخت پادشاه را سخن مسخره و شفاعت وزیر پسند آمد تقصیر معاف کرد و خلعت بخشید

حکایت سی و هشتم

شیری و مردی در یکخانه تصویر خود را دیدند مرد شیر را گفت می بینی شجاعت انسان که شیر را تابع کرده است شیر گفت مصور این انسان است اگر شیر مصور بودی اینچنین نبودی

حکایت سی و نهم

شخصی پیش یک نویسنده رفت و گفت خطی بنویس گفت پای من درد میکند آن شخص گفت ترا جائی فرستادن نمیخوانم که چنین عذر میکنی جواب داد که این سخن تو راست است لیکن هرگاه که برای کسی خط می نویسم طلبیده می شوم برای خواندن آن زیرا که دیگر شخص خط من خواندن نمیتواند

حکایت چهارم

شخصی خطی می نوشت مردی بیکانه نزد او نشست و طرف خط میدید آن شخص در خط نوشت که مردی بیکانه و احمق نزد من نشسته است و خط را نمیخواند ازین

STORY XXXVII.

A King being displeased at a jester, ordered him to be cast under the feet of an elephant. The jester cried out, "O my lord! I am a poor lean creature, not fit for the foot of an elephant; throw me under the feet of a *sáweh**, and the Vizier under the former, for he is so plump that his bones will not prick the feet of the elephant." The King, looking towards the Vizier, smiled, and asked him what he had to say. The Vizier said, "For God's sake, pardon this ill-born fellow; he will else involve me in misfortune." The King being pleased at the jester's speech, and out of regard for the Vizier, forgave the jester his fault, and bestowed on him a dress of honour.

STORY XXXVIII.

A lion and a man saw in a house their own pictures. The man said to the lion, "Do you behold the valour of the man, who has overcome the lion?" He answered, "The painter was a man; but if the picture had been executed by a lion, the representation would not have been after this manner."

STORY XXXIX.

A person went to a scribe, and desired him to write a letter. He said, "I have a pain in my foot." The man replied, "I don't want to send you to any place, that you should make such an excuse." Says the scribe, "Your observation is just; but whenever I write a letter for any one, I am always sent for to read it, because no other person can make it out."

STORY XL.

A person was writing a letter, and a stranger, who sat near, was looking that way. He accordingly wrote, that a stranger, a stupid fellow, was sitting near him, and

* A kind of sparrow with a red head.

سبب هیچ راز نمی نویسم آنمرد گفت مرا احمق می پنداری چرا راز نمی نویسی
خط تو نخوانده ام نویسنده گفت اگر خط من نخواندی چگونه معلوم کردی که چنین
نوشت ام

حکایت چهل و یکم

روزی باز خروسی را گفت بسیار بی وفا هستی مردمان ترا می پرورند و برای تو
خانه می سازند و هرگاه ترا گرفتن می خواهند چرا میگریزی من اگر چه مرغ جنگلی
ام لیکن چند روز که از دست مردمان طعمه میخورم برای ایشان شکار میکنم و
هرچند دور میروم چون طلبیده میشوم باز می آیم خروس جواب داد که گاهی بازی را
بر سیخ دیده و من بسیار خروسان را بر سیخ کباب و بسیار خروسان
را بر آتش بریان دیده ام تو بسیار دور گریزی اگر بازی را بر سیخ بینی باز لا
جواب شد

حکایت چهل و دوم

دانشمندی مصاحب پادشاه بود موی وریش خود میکند روزی پادشاه او را
گفت که اگر بار دیگر موی ریش خواهی برگردد بر تو سیاست خواهم نمود بعد
چند روز دانشمند کاری کرد که پادشاه سیار بر او مهربان گردید و او را گفت
هر چه خواهی ترا ببخشم دانشمند گفت ریش من مرا ببخش دیگر هیچ نمی خواهم
پادشاه تبسم کرد و گفت اگر خوشی تودر همین است بخشیدم

حکایت چهل و سوم

زشت روی پیش طبیب رفت و گفت بر زشت ترین جای مرا دلی شده
است دوا بده طبیب بر روی او نظر کرد و گفت دروغ میگوئی روی تومی بینم
بران هیچ دلی نیست

reading his letter, on which account he did not write any secrets. The man said, "Do you take me for a blockhead? why don't you write your secrets? I have not read your letter." The writer replied, "If you have not read my letter, how came you to know what I have written?"

STORY XLI.

Once on a time a hawk said to an house-cock, "You are very ungrateful; for men feed you, and provide you a dwelling; yet whenever they want to catch you, why do you run away? Although I am a wild bird, yet, after having eaten food for a few days from the hands of men, I hunt for them; and, to whatever distance I may go, when I am called I return." The cock, in answer, asked, "Did you ever see an hawk upon a spit? but I have seen many cocks roasting on spits, and a great number frying on the fire. You would fly to a great distance, if you were to see an hawk on a spit."

STORY XLII.

A learned man, who was the favourite of a King, had a trick of plucking hairs out of his beard. One day the King said to him, "If again you pull a hair out of your beard, I will punish you." Some days afterwards, having performed a piece of business, the King showed him great kindness, and said, "I will bestow on you whatever you ask." He answered, "Only give me the free use of my beard; I ask nothing else." The King smiled, and said, "If this is your wish, I will grant it."

STORY XLIII.

An ugly fellow went to a physician, and said, "There is a boil come on the most unseemly part of me." The physician, looking at him, said, "You tell a falsehood; for I see your face, and there is no boil on it."

حکایت چهل و چهارم

شخصی نوکر خود را گفت که علی الصباح اگر دو زاغ را یکجا نشسته بینی مرا خبر کن که انهارا خواهم دید و شکنون نیک خواهم یافت تمام روز مرا بخوشی خواهد گذشت القصه نوکر او دو زاغ را یکجا دید صاحب خود را خبر داد صاحب او چون بیرون آمد یک زاغ را دید دیگر زاغ پریده بود بسیار بر نوکر غصه شد و تازیانه زدن گرفت همان وقت دوستی برای او طعام فرستاد نوکر عرض کرد که ای خداوند یک زاغ را دیدی طعام یافتی اگر دو زاغ را میدیدی مرا یافتی آنچه من یافتم

حکایت چهل و پنجم

طیبی هرگاه بکورستان رفتی چادر بر سر و روی خود کردی مردمان پرسیدند که سبب این چیست گفت از مردگان این کورستان شرم میکنم زیرا که از دواي من مرده اند

حکایت چهل و ششم

روزی پادشاهی ظالم تنها از شهر بیرون رفت شخصی را زیر درختی نشسته دید پرسید که پادشاه این ملک چگونه است ظالم یا عادل گفت بسیار ظالم است پادشاه گفت مرا می شناسی گفت نه پادشاه گفت منم سلطان این ملک آنمرد ترسید و پرسید مرا میدانی پادشاه گفت نه گفت هر قلان سوداگر ام همراه سه روز دیوانه میشوم امروز یکی از آن سه روز است پادشاه خندید و او را هیچ نگفت

حکایت چهل و هفتم

شاعری پیش تونکری رفت و بسیار او را ستود تونکر خوشنود شد و گفت نزد من نقد نیست لیکن غله بسیار است اگر فردا بیایی بدهم شاعر

STORY XLIV.

A person said to his servant, "If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly." In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown away. He was very angry, and began to horsewhip the servant; at which time a friend sent him some victuals. The servant said, "O my lord! you saw only one crow, and have obtained victuals; had you seen two, you would have met with my fare."

STORY XLV.

A certain physician, whenever he went to the burying-ground, was used to put a sheet over his head and face; and when people asked him the reason thereof, he said, "I am ashamed of the dead in this cemetery, because they died of my medicines."

STORY XLVI.

One day a tyrannic King having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, "What is the character of the King of this country? is he oppressive, or just?" He answered, "A great tyrant." The King said, "Do you know me?" He answered, "No." The King rejoined, "I am the Monarch of this place." The man was terrified, and asked, "Do you know who I am?" The King said, he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The King laughed, and ended the conversation.

STORY XLVII.

A poet went to a rich man, and bestowed great praises on him; at which the latter being pleased, said, "I have not any money at command, but a large quantity of

بنحانه خود رفت و وقت فجر نزد تونکر باز آمد تونکر پرسید چرا آمدی گفت دیروز وعده دادن غله کردید ازین سبب آمده‌ام تونکر گفت عجب احمق هستی تو از سخن مرا خوش کردی من نیز ترا خوش نمودم حالا غله چرا دهم شاعر شرمنده شده باز رفت

حکایت چهل و هشتم

درویشی تقصیر بزرگ کرد پیش حبشی کوتوال بردند کوتوال حکم کرد که تمام روی درویش سیاه کنید و در تمام شهر کردانید درویش گفت ای کوتوال نصف روی من سیاه کن و گرنه همه مردمان شهر خواهند دانست که حبشی کوتوال هستم کوتوال ازین سخن خندید و تقصیر درویش معاف کرد

حکایت چهل و نهم

نابینائی در شب تار چراغ در دست و سبوی بر دوش گرفته در بازار میرفت شخصی از وی پرسید که ای احمق روز و شب در چشم تو یکسان است از چراغ ترا فایده چیست نابینا خندید و گفت این چراغ برای من نیست بلکه برای تست تا در شب تار سبوی مرا نشکني

حکایت پنجاه

درویشی بر دوکان بقالی رفت و در خریدن شتابی کرد بقال درویش را دشنام داد درویش در خشم شد و پاپوشی بر سر بقال زد بقال پیش کوتوال رفت و نالش نمود کوتوال درویش را طلبید و پرسید که چرا بقال را زدی درویش گفت که بقال مرا دشنام داد کوتوال گفت ای درویش تقصیر بزرگ کردی لیکن فقیر هستی ازین سبب ترا سیاست نمی‌کنم برو هشت آنه ببقال بده که

“ grain ; if you come again to-morrow, I will give you some.” The poet went home, and early the next morning went again to the rich man, who asked him why he was come. He answered, “ Yesterday you promised to give me some grain, and “ I am now come for it.” The other replied, “ You are an egregious blockhead ; “ you delighted me with words, and I have also pleased you ; why, therefore, “ should I give you any corn ?” The poet went away ashamed.

STORY XLVIII.

A Dirveish, having committed a capital offence, was carried before Hubshee Cutwal*, who sentenced him to have the whole of his face blacked, and to be exposed throughout the city. The Dirveish said, “ O Sir, black only half my face, or “ else the people of the city will mistake me for Hubshee Cutwal.” The Cutwal laughed at this speech, and remitted the punishment.

STORY XLIX.

A blind man, in a dark night, having taken a lamp in his hand, and an earthen jar on his shoulders, went into the market-place. Somebody said to him, “ You block- “ head, day and night are the same in your eyes ; of what use can a lamp be to “ you ?” The blind man, laughing, replied, “ This lamp is not intended for my “ own, but for your use, in order that in this dark night you may not break “ my jar.”

STORY L.

A Dirveish went to a grocer's shop, and was in a great hurry to buy something. The grocer abused the Dirveish, who struck him on the head with his slipper.— The grocer went and made his complaint to the Cutwal, who sent for the Dirveish, and asked why he had struck the man. He answered, because he had received foul language from him. The Cutwal said, “ O Dirveish ! you have been guilty of a “ great offence ; but you are a Fakeer, and therefore I do not punish you : go away,

* Siddee Folád Khan, an Ethiopian, was Cutwal of Shahjehanabad in the time of Alungeer.

سزای تقصیر تو همین است درویش یکروپیه از جیب خود برآورد و در دست
کوتوال داد و یک پاپوش بر سر کوتوال زد و گفت اگر چنین انصاف است
هشت آنه تو بگیر و هشت آنه انرا بده

حکایت پنجاه و یکم

تقاشی در شهری رفت و آنجا پیش طبابت آغاز کرد بعد چند روز شخصی از
وطن او در آن شهر رسید و او را دید و پرسید که حالا چه پیشه میکنی گفت طبابت
پرسید چرا گفت از برای آنکه اگر درین پیشه تقصیری میکنم خاک انرا می پوشد

حکایت پنجاه و دوم

شاعری مسکین پیش تونگری رفت و چنان نزدیک او نشست که میان
شاعر و تونگر از یک وجب زیاده تفاوت نبود تونگر ازین سبب برآه شد و
روی ترش کرد و پرسید که در میان تو و خر چه تفاوت است گفت بقدر یک
وجب تونگر ازین جواب بسیار خجل شد و عذر نمود

حکایت پنجاه و سیوم

کدائی بر دروازه تونگری رفت و سوال کرد از اندرون خانه جواب آمد که بی بی
در خانه نیست کدا گفت پاره نان سوال کرده بودم بی بی را نخواستم که چنین
جواب یافتم

حکایت پنجاه و چهارم

پادشاهی دانشمندی را طلبید و کف میخواست که ترا قاضی این شهر کنم
دانشمند گفت لایق اینکار نیم پادشاه پرسید چرا جواب داد که آنچه گفتم اگر
راست گفتم مرا معذور دارید و اگر دروغ گفتم پس دروغ کورا قاضی کردن
مصلحت نیست پادشاه عذر دانشمند پسندید و او را معذور داشت

“ and give eight annas to the grocer, which is equivalent to your fault.” The Dirveish took a rupee out of his pocket, and put it into the Cutwal’s hand, and, striking him a blow on the head with his slipper, said, “ If such is justice, take you eight annas, and give eight annas to the grocer.”

STORY LI.

A painter went to a strange city, where he began to practise physic. Some time after, a countryman of his came there, and asked him what profession he now followed. He answered, physic. The other asked, why? and he replied, “ Because, if in this art I should commit a fault, the earth hides it.”

STORY LII.

An indigent poet paid a visit to a rich man, and seated himself so near that there was not more distance than a span between them. The rich man, offended thereat asked him, “ What difference is there between you and an ass?” He answered, “ The measure of one span.” The other was very much confounded at this answer, and made an apology.

STORY LIII.

A beggar went to the gate of a rich person, and asked for something. Some one cried out from within, “ Madam is not at home.” The beggar returned, “ I asked for a bit of bread, not for a lady, that I should find such an answer.”

STORY LIV.

A King sent for a certain learned man, and said, “ I want to make you Cazy of this city.” He answered, “ I am not fit for the office.” The King asked him, why? and he replied, “ If what I have spoken is true, I thereby stand excused; and if I have uttered a falsehood, then it is not adviseable to make a liar a Cazy.” The King approved of his apology, and excused him.

حکایت پنجاه و پنجم

روزي اميري بر ميخ تير مي انداخت تير اند ازان بسيار انجا حاضر بودند تير کسي بر ميخ نميرسيد فقيري انجا رفت و از امير چيزي سوال کرد امير تير و کمان خود در دست فقير داد و فرمود ميخ را بزن فقير تير بر ميخ پرتاب کرد اتفاقاً بزد امير بسيار خوشنود کردید و صد روپيه فقير را بخشيد و رخصت کرد فقير امير را گفت سوال کردم هيچ نياستم امير روي درهم کشيد و گفت صد روپيه ترا بخشيده ام ميکويي هيچ نياستم اين چه سخن است فقير گفت صد روپيه ميخ زده گرفتم و از سوال چه ياشتم امير خنديد و انعام ديگر هم بخشيد

حکایت پنجاه و ششم

شبي قاضي در کتابي ديد که هر که سر خورد مي دارد وریش دراز احمق ميشود قاضي سر خورد داشت وریش بسيار دراز با خود گفت که سر را بزرک کردن نمیتوانم ليکن ریش را کوتاه خواهم کرد مقراض تلاش کرد نيافت ناچار نيم ریش را در دست گرفت و نيم نزد چراغ برد چون موي را آتش گرفت شعله بردست او رسيد ریش را گذاشت همه ریش او سوخته شد قاضي بسيار شرمنده کردید به سبب اينکه هرچه در کتاب بود باثبات رسيد

حکایت پنجاه و هفتم

روزي پادشاهي بر بام قصر خود نشسته بود شخصي را زير ديوار استاده ديد که مرغی در دست گرفته مي نمود پادشاه او را طلبيد و پرسيد چرا مرغ بمن مي نهای گفت اي خداوند با شخصي از طرف حضرت شرط کردم و اين مرغ در بازي يافتم براي خداوند آورده ام پادشاه خوشنود کردید و مرغ را در مطبخ فرستاد بعد از دو سه روز باز ان شخص پيش پادشاه آمد و کوسپندي آورد و گفت اين هم

STORY LV.

Once on a time, an Ameer was shooting an arrow at a mark. Many archers were then present, but no one's arrow hit the mark. A Fakeer happened to come there, and asked some charity. The Ameer put into the Fakeer's hands his own bow and arrow, and ordered him to hit the mark. The Fakeer took aim at the mark, and accidentally hit it. The Ameer was very much pleased, and bestowed on the Fakeer an hundred rupees, and told him to depart. The Fakeer said to the Ameer, "I begged, and obtained nothing." The Ameer put on an angry countenance, and said, "I bestowed on you an hundred rupees, and you say you have obtained nothing; what words are these?" The Fakeer answered, "I received an hundred rupees for having hit the mark; but what have I got by my begging?" The Ameer laughed, and bestowed on him a further gift.

STORY LVI.

One night a Cazy found in a book, that whoever has a small head, and long beard, is a blockhead. The Cazy, having a small head and a long beard, said to himself, I cannot increase the size of the head, but I will shorten the beard." He sought for scissars, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp: when the hair took fire, the flames reached his hand; upon which, letting go his hold, the beard was entirely consumed, and the Cazy overwhelmed with shame, as it verified what was said in the book.

STORY LVII.

Once upon a time, a King was sitting on the terrace of his palace; he saw a man standing close to the wall, holding out a bird in his hand. The King called him, and asked, "Why do you show the bird to me?" He answered, "O my lord! I laid a bet with somebody on the part of your Majesty, and won this bird, which I have brought to your presence." The King was pleased, and sent the bird to the kitchen. Two or three days afterwards, the same person came again to the King

از نام آنحضرت در بازی یافته ام بادشاه انرا نیز قبول کرد سیوم بار پیش بادشاه رفت و شخصی دیگر را با خود برد چون بادشاه او را تهدیدست دید پرسید برای من هیچ نه آورده عرض کرد که از طرف حضرت با این شخص دو هزار روپیه را شرط نمودم و بازی نیافتم حالا این شخص برای زر پیش حضرت آمده است پادشاه تبسم کرد و زر او را بخشید و فرمود گاهی از طرف من با کسی قمار مبارز دیگر هیچ از تو نخواهم گرفت و نه ترا چیزی خواهم داد

حکایت پنجاه و هشتم

شخصی در خواب با شیطان ملاقات کرد یک سیلی بر روی او زد و ریش او را گرفت و گفت ای ملعون دشمن ما هستی و برای فریب دادن ما مردمان ریش دراز میداری چون سیلی دیگر بر روی او زد بیدار شد و ریش خود را در دست خود دید شرمند گردید و بر خود خندید

حکایت پنجاه و نهم

شخصی پیش درویش رفت و سه سوال کرد اول آنکه چرا میگوئی که خدا همه جا حاضرست هیچ جانی بینم بنما کجاست دوم آنکه انسان را برای تقصیری چرا سیاست میکنند هرچه میکند خدا میکند انسان را هیچ قدرت نیست و بی ارادت خدا هیچ نمی تواند کرد و اگر انسان را قدرت بودی همه کارها برای خود بهتر کردی سیوم آنکه خدا شیطان را در آتش دوزخ چگونه عقوبت تواند کرد زیرا که سرشت او از آتش است و آتش در آتش چه اثر خواهد کرد درویش کلوخی بزرگ بر سر او زد ان شخص کریان پیش قاضی رفت و گفت از فلان درویش سه سوال کردم بر سر من چنان کلوخی زد که سر من درد میکند و هیچ جواب نداد قاضی درویش را طلبید و گفت چرا کلوخ بر سر او زدی

with a sheep, and said, "This sheep also I have won in your Majesty's name." The King accepted of it also. A third time he went to the King, accompanied by another person. The King seeing him empty-handed, asked, "Have you not brought any thing for me?" He answered, "I betted two thousand rupees with this man, on behalf of your Majesty; and having lost the wager to him, he is come to you for the money." The King smiled, and, bestowing on him the money, said, "Never again play at dice with any person on my account, for in future I will neither receive from you nor give you any thing."

STORY LVIII.

A person in a dream had an interview with the Devil, to whom he gave a slap on the face, and seizing his beard, said, "O accursed! thou art the enemy of mankind, and, in order to impose upon us, you wear a long beard." Upon giving him another slap he awoke, and found his own beard in his hand. He was ashamed, and laughed at himself.

STORY LIX.

A certain man went to a Dirveish, and proposed three questions. First—"Why do they say that God is omnipresent? I do not see him in any place; show me where he is." Second—"Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do any thing contrary to the will of God; and if he had power, he would do every thing for his own good." Third—"How can God punish Satan in hell-fire, since he is formed of that element; and what impression can fire make on itself?" The Dirveish took up a large clod of earth, and struck him on the head with it. The man went to the Cazy, and said, "I proposed three questions to such a Dirveish, who flung such a clod of earth at me, as has made my head ach." The Cazy having sent for the Dirveish, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The Dirveish replied, "The clod of earth was an

و جواب سوال او ندادي درويش گفت که ان گلوخ جواب سخن اوست ميکويد
که درد در سردارد بنمايد کجا است تا من خدا را با و بنمايم و چرا پيش حضرت
نالش من نمود هرچه کرد خدا کرد بي ارادت خدا اورا نردم مرا چه قدرت است و
سرشت اواز خاک است از خاک چگونه اورا رنج رسيد ان شخص شرمنده
کرديد قاضي جواب درويش بسيار پسنديد

حکایت شصتم

سواري در شهري رفت شنيد که اينجا دزدان بسيار اند وقت شب
سپاس را گفت که تو بخسپ من بيدار خوام ماند زيرا که مرا بر تو اعتماد نيست
سپاس گفت اي خداوند اين چه سخن است نمي پسندم که من در خواب
باشم و صاحب بيدار زنهار اينچنين نخواهم کرد القه صاحب او خفت و بعد
يکپاس بيدار کرديد سپاس را گفت چه ميکني گفت در فکر هستم که خدا
زمين را بر آب چگونه گسترد گفت ميتراسم که دزدان آيند و ترا خبر نشود
گفت اي خداوند خاطر جمعداريد خبر دار هستم سوار باز خفت و نصف شب بيدار
شد و پرسيد اي سپاس چه ميکني گفت در فکرم که خدا اسانرا چگونه بي
ستون استاده کرد گفت در فکر تو ميتراسم مبادا که دزدان اسپ را برند گفت
اي خداوند بيدار هستم چگونه دزدان خواهند آمد سوار گفت اگر خفتن ميخواهي
بخسپ من بيدار خوام ماند گفت مرا خواب نمي آيد سوار باز خفت و چون ساعتی
شب باقي ماند بيدار شد سپاس را پرسيد چه ميکني گفت در فکر هستم که
اسپ را دزد برده است فردا زين را من بر سر خوام برداشت يا صاحب

حکایت شصت و يکم

درويشي نزد بخيلي رفت و چيزي سوال کرد بخيل گفت اگر يك سخن من
قبول کني هرچه بگوئي خوام کرد درويش پرسيد ان سخن چيست گفت گاهي
از من چيزي نخواه ديگر هرچه بگوئي بکنم

“ answer to his speech : he says he has a pain in his head ; let him show where it is,
 “ when I will make God visible to him : and why does he exhibit a complaint to
 “ you against me ? whatever I did was the act of God ; I did not strike him
 “ without the will of God ; what power do I possess ? and as he is compounded of
 “ earth, how can he suffer pain from that element ? ” The man was confounded,
 and the Cazy highly pleased with the Dirveish’s answer.

STORY LX.

A horseman went to a city, and, hearing there were many thieves in the place, said to his groom, at night, “ Do you sleep, and I will keep watch, for I cannot
 “ rely on you.” The groom answered, “ Alas ! ” my lord, what words are these ? I
 “ cannot consent to be asleep, and my master awake. Forbid it ! I will not do so.”
 In short, the master went to sleep, and three hours afterwards awoke, when he called
 out to the groom, “ What are you doing ? ” He answered, “ I am meditating how
 “ God has spread the earth upon the water.” The master said, “ I am afraid lest
 “ the thieves come, and you know nothing of it.” He replied, “ O my lord ! rest
 “ satisfied, I am on the watch.” The cavalier went to sleep again, and awaking
 again at midnight, called, “ Holloa, groom ! what are you doing ? ” He answered,
 “ I am considering how God has supported the sky without pillars.” He replied,
 “ I am afraid of your meditations, lest the thieves carry away the horse.” He re-
 plied, “ O my lord ! I am awake ; how can the thieves come ? ” The master said,
 “ If you want to sleep, go to rest, and I will keep awake.” He answered, “ I am
 “ not sleepy.” The cavalier again went to sleep, and an hour of night remaining
 he awoke, and asked the groom what he was doing. He replied, “ I am considering,
 “ since the thieves have stolen the horse, whether I shall carry the saddle upon my
 “ head to-morrow, or you, Sir.”

STORY LXI.

A Dirveish went to a miser, and wanted something of him. The miser said, “ If
 “ you consent to one proposal of mine, I will do whatever you require.” The
 Dirveish asked what it was, and he said, “ Never ask me for any thing, and
 “ whatever else you say, I will perform.”

حکایت شصت و دوم

شخصی با بنحیلی دوستی داشت روزی بنحیل را گفت که حالا بسفر میروم انکشتري خود بمن بده انرا با خود خواهم داشت هرگاه او را خواهم دید ترا یاد خواهم کرد جواب داد که اگر مرا یاد داشتن میخواهی هرگاه انکشت خود خالی بینی مرا یاد کن که انکشتري از فلان خواسته بودم نداد

حکایت شصت و سیم

دانشمند در شهری رفت شنید که درین شهر شخصی سخاوت بسیار میدارد و مسافرانرا طعام میدهد دانشمند با پارچه کهنه و کتیف پیش او رفت ان شخص هیچ التفات نکرد و جای نشستن نداد دانشمند شرمنده شد و باز آمد روز دیگر پارچه پاکیزه بکرایه گرفت و پوشیده پیش او رفت صاحب خانه تعظیم او کرد و نزد خود نشانید و طعام لذیذ برای او خواست دانشمند چون بر طعام نشست لقمه در پارچه خود نهادن گرفت صاحب خانه پرسید چرا این چنین میکنی گفت دیروز با پارچه کهنه آمده بودم هیچ طعام نیافتم امروز که پارچه خوب دارم می پندارم این طعام برای پارچه است نه برای من ان شخص شرمنده گردید و عذر نمود

حکایت شصت و چهارم

پادشاهی بر دشمنی فوج فرستاد ان فوج شکست یافت شخصی چلد نزد پادشاه آمد و خبر رسانید که فوج شما فتح یافت پادشاه بران شخص سیاست کردن خواست عرض کرد که اینخداوند لایق سیاست نیم زیرا که دو روز شمارا خوشنود کردم چرا مرا نا خوش میکنید پادشاه این لطیفرا پسندید و او را انعام فرمود

پادشاه پنداشت
که این شخص را
بسیار دوست دارد

STORY LXII.

A person who was intimate with a miser, said to him one day, "I am now going
 " a journey, give me your ring, which I will keep about me, and whenever I see it,
 " I shall remember you." He answered, "If you want to remember me, whenever
 " you see your finger naked, always think of me, that you wanted a ring of such
 " an one, and he did not give it."

STORY LXIII.

A learned man went to a city, and hearing of a munificent person of that place,
 who entertained travellers, he waited on him, in his old clothes, and did not meet
 with any kindness from the host, nor was even desired to sit down. The man of
 letters was confounded, and went away. The next day, he hired a neat dress, and,
 having put it on, went there again. The master of the house treated him with
 respect, seated him near himself, and had him supplied with dainty dishes. When
 the man of letters sat down to dinner, he took a mouthful, and put it on his clothes.
 The master of the house asked why he did this? when he answered, "Yesterday I
 " came in old clothes, and did not get any victuals; to-day, now I am well dress-
 " ed, I conceive that the meat is for my clothes, and not for myself." The host
 was ashamed of himself, and made an apology.

STORY LXIV.

A King sent an army against his enemy, and was defeated. A person speedily
 came to the King, and informed him that his troops had obtained the victory, and
 he was very much delighted. Two days after, accounts of the defeat arrived. The
 King wanted to punish the man, when he pleaded thus: "O my lord! I do not
 " deserve punishment, for I made you happy for two days; why should you make
 " me the contrary?" The King was pleased with the repartee, and bestowed a gift
 on him.

حکایت شصت و پنجم

پادشاهی از منجمی پرسید که چند سال از عمر من باقی است گفت ده سال
پادشاه بسیار متفکر گردید و همچو بیمار بر بستر افتاد وزیر بسیار عاقل بود
منجم را رو بروی پادشاه طلبید و پرسید که چند سال عمر تو باقی است گفت
بیست سال وزیر همان وقت از شمشیر منجم را رو بروی پادشاه بقتل رسانید
پادشاه خشنود گردید و حکمت وزیر پسندید و باز سخن هیچ منجم نشنید

حکایت شصت و ششم

شخصی گرسنه میرفت اعرابی را دید که بر کناره برکه طعام میخورد نزد او رفت
و گفت از طرف خانه تومی آیم اعرابی پرسید که زن و فرزند و شتر من همه
بخیریت اند گفت بلی اعرابی را خاطر جمع شد و باز بران شخص نظر نکرد آن
شخص آغاز کرد که ای اعرابی این سگ که حالا بحضور تو نشسته است اگر
سگ تو زنده میماند چنین میشد اعرابی سر بالا کرد و گفت سگ من از چه
سبب مرد گفت گوشت شتر تو بسیار خورد پرسید شتر چگونه مرد گفت
زن تو مرد ازین سبب کسی او را گاه و دانه و آب نداد پرسید زن چگونه مرد
گفت در غم پسر تو بسیار گریست و سگ بر سر و سینه زد پرسید پسر
چگونه مرد گفت خانه برو افتاد اعرابی چون این احوال خانه خرابی شنید خاک
بر سر انداخت و طعام را همانجا گذاشت و طرف خانه خود روانه شد آن شخص
بدین حکمت طعام یافت

حکایت شصت و هفتم

نخیلی دوستی را گفت یک هزار روپیه نزد من است می خواهم که این روپیه ها را
برون از شهر دفن کنم و سوای تو با کسی این راز نکویم القصه هر دو کسان بیرون

STORY LXV.

A King asked an astrologer, how much longer he had to live? and he answered, Ten years. The King was very much perplexed, and fell upon his bed as though he had been sick. The Vizier, who was a very sensible man, sent for the astrologer before the King, and asked him, "How many years of your own life still remain?" He answered, "Twenty years." The Vizier instantly had the astrologer slain with a sword, in the King's presence. The King's mind was restored to rest: he admired the Vizier's penetration, and never again listened to astrologers.

STORY LXVI.

A person, who was going along hungry, saw an Arab eating food by the side of a pond, whom he approached, and said, "I am come from your house." The Arab asked, "My wife, child, and camel, are they all well?" He answered, "Yes." The Arab, being satisfied, did not look again at him. The man then began saying, "O Arab! this dog, which is now lying down in your presence, is such an one as yours, had he been still alive." The Arab raised up his head, and said, "What was the cause of my dog's death?" He answered, "He eat a great deal of your camel's flesh." He asked, "How came the camel to die?" He replied, "Your wife died; after which, no one gave him either grass, corn, or water." He asked, "How came my wife to die?" He replied, "She wept very much in her grief for your son, and smote her head and breast with a stone." He asked, "How did my son die?" He answered, "The house fell in upon him." When the Arab heard this detail of the ruin of his family, he flung dust on his head, and went away: and by this contrivance the man got a dinner.

STORY LXVII.

A miser said to a friend, "I have now a thousand rupees, which I will bury out of the city, and I will not tell this secret to any one besides yourself." In short, they went out of the city together, and buried the money under a tree. Some days

شهر رفته زیر درختی نقد مذکور را دفن کردند بعد چند روز بنخیل تنها زیران درخت رفت از نقد هیچ نشان نیافت با خود گفت که سوای ان دوست کسی دیگر نبرد لیکن اگر از و بپرسم هرگز اقرار نخواهد کرد پس بنحانه او رفت و گفت بسیار نقد بدست من آمده است می خواهم که هانجا نهیم لیکن اگر فردا بیایی با هم برویم دوست مذکور بطمع نقد بسیار ان تقدرا انجا باز نهاد بنخیل روز دیگر انجا تنها رفت نقد خود یافت حکمت خود را پسندید و باز بر دوستی دوستان اعتماد نکرد

حکایت شصت و هشتم

دو مصور باهم گفتند که ما هر دو کسان تصویر بکشیم به بینیم کدام خوب میکشد یک مصور خوشه انکور نقش نمود و انرا بر دروازه او نخت مرغان آمدند و بران منقار زدند مردمان ان تصویر را بسیار پسندید و در خانه مصور دیگر رفتند و پرسیدند که کجا تصویر کشیده گفت در پس این پرده مصور اول خواست که پرده بردارد چون دست بر پرده نهاد معلوم کرد که پرده نیست بلکه دیوار است که بران تصویر کشیده است مصور دیگر گفت که تو چنان تصویر کشیدی که مرغان فریفتند و من چنان تصویر کشیدم که مصور فریفت

حکایت شصت و نهم

روزی شخصی با خود میگفت که هرچه در زمین و آسمان است همه برای من است مرا بسیار بزرگ خدا افرید دران اثنا پشه بر بینی او نشست و گفت ترا چنین غرور نشاید زیرا که هرچه در زمین و آسمان است خدا برای تو افرید و ترا برای من ندانی که از تو بزرگترام

after, the miser went alone under the tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away: but if I question him, he will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

STORY LXVIII.

Two painters agreed together to paint each a picture, to prove which was the best artist. One having painted a bunch of grapes, and hung it over his door, the birds came and picked at it with their beaks. People highly commended this picture, and went to the house of the other, and asked where he had drawn his picture? He answered, "Behind this curtain." The first painter wanted to pull back the curtain; but when he laid his hand upon it, he discovered the deception, and that it was the wall, upon which the other had painted a curtain. The other painter said, "You drew such a picture as deceived the birds, but my performance has deceived even an artist."

STORY LXIX.

One day a person said to himself, "Every thing is for me; God created me very great." At that instant a flea settled on his nose, and said, "Such pride does not become you; because whatever is on the earth, or in heaven, God created for your use, and you for my service: do you not know that I am greater than you?"

حکایت هفتادم

پادشاهی آهنگری را فرمود که جوشنی خوب برای من تیار کن آهنگر تیار کرده پیش پادشاه برد پادشاه بقصد آزمودن جوشن را بر زمین نهاد و شمشیر بران زد دو نیم شد آهنگر را فرمود که اگر باز چنین جوشن خواهی ساخت سر تو دو نیم خواهم کرد آهنگر بخانه خود رفت دختری داشت با او این احوال گفت دختر او را مصلحت داد که باز جوشن بساز این بار من پیش پادشاه خواهم برد القصه آهنگر جوشن را ساخت دختر او ان جوشن را پوشید و شمشیری در دست گرفت و پیش پادشاه رفت و عرض کرد که حالا جوشن را باز مائید پادشاه گفت چرا این را پوشیده گفت ای خداوند دستور ان است که جوشن براندام آزموده میشود ازین سبب پوشیده ام پادشاه این سخن پسندید و او را انعام بخشید

حکایت هفتاد و یکم

روزی پادشاهی با وزیر برای سیر رفت بکشت زاری رسید درختان کندم دید از قد آدم درازتر پادشاه متعجب شد و گفت چنین دراز درختان کندم گاهی ندیدم وزیر عرض کرد که ای خداوند در وطن من درختان کندم همچو قد فیل بلند میشوند پادشاه تبسم نمود وزیر با خود گفت که پادشاه سخن او دروغ پنداشت ازین سبب تبسم کرد چون از سیر باز آمد خط بمردمان وطن خود برای چند درختان کندم فرستاد تا که خط انجا رسید فصل کندم گذشته بود القصه بعد یکسال درختان کندم از انجا رسیدند وزیر پیش پادشاه برد پادشاه پرسید چرا آوردی عرض کرد که در سال گذشته روزی عرض کرده بودم که درختان کندم همچو قد فیل بلند می شوند تبسم کردید با خود گفتم که سخن من دروغ پنداشتند برای تصدیق سخن خود آوردم پادشاه گفت حالا باور کردم لیکن زنهار پیش کسی چنین سخن مگو که بعد سالی باور کند

STORY LXX.

A King ordered a blacksmith to make him a good suit of armour. When it was ready the man carried it to the King, who, in order to try it, laid it on the ground, and struck it with a sword, which cut it asunder. He told the blacksmith that if he made any more such armour, he would sever his head from his body. The man went home, and having a daughter, told her these circumstances. The daughter advised him to make other armour, and which she would herself carry to the King. In short, the blacksmith made the armour, which the daughter put on, and with a sword in her hand went to the King, and told him now to try it. The King asked her why she put it on? She answered, "O my lord! it is usual to try armour while on the body; on which account I have dressed myself in it." The King, pleased at her speech, bestowed on her a gift.

STORY LXXI.

Once on a time a King went to take an airing, accompanied by his Vizier. They came to a field, and saw some plants of wheat higher than a man. The King wondered, and said he had never before seen such long stalks of wheat. The Vizier said, "O my lord! in my country the wheat grows as high as an elephant." The King smiled. The Vizier said to himself that the King thought he had told an untruth, and therefore had smiled. When they returned from their excursion, he sent a letter to some people of his country for some plants of wheat; but, by the time his letter arrived, the wheat harvest was over. A year after, the plants of wheat arrived from thence, and the Vizier presented them to the King; who asked why he had brought them? He said, "One day last year I had represented that plants of wheat grew as high as an elephant; and as you smiled, I conceived that you doubted my veracity: I therefore brought them, to prove the truth of my assertion." The King replied, "I now believe your words; but take care, another time, not to speak what you cannot obtain credit for before the expiration of a year."

حکایت هفتاد و دوم

دزدی در مقام شخصی برای دزدیدن اسب رفت اتفاقا گرفتار شد صاحب اسب دزد را گفت اگر حکمت دزدی اسب مرا بنمائی ترا ازاد بکنم دزد قبول کرد و نزد اسب رفت و رسن پای او کشاد بعد از آن لکام داد پس بر اسب سوار شد و تیزراند و گفت بین این طور دزدی میکنند مردمان هر چند که تعاقب او کردند نیافتند

حکایت هفتاد و سیوم

شخصی بسیار مفلس بود اسبی داشت انرا در اصطبل بست لیکن طرفی که سر اسپان میشود دم او کرد و منادی درداد که ای مردمان تماشای عجب به بینید که سر اسب بجای دم است همه مردمان شهر جمع شدند هر شخصی که درون اصطبل برای تماشا رفتن میخواست ازو اندکی نقد میکرفت و او را راه میداد هر که دران اصطبل میگرفت شرمنده از انجا باز می آمد و هیچ نمی گفت

حکایت هفتاد و چهارم

شخصی از افلاطون پرسید که سالیهای بسیار در جهاز بودی و سفر دریا کردی در دریا چه عجایب دیدی گفت عجب بهمین بود که از دریا بکناره سلامت رسیدم

حکایت هفتاد و پنجم

پادشاهی را وزیری عاقل بود دست از وزارت برداشت و عبادت خدا مشغول شد پادشاه از امیران پرسید که وزیر کجا است عرض کردند که از

STORY LXXII.

One day a thief went to the dwelling of a certain person, in order to steal a horse. He happened to be seized; and the owner of the horse told him, that if he would show how he contrived to steal a horse, he should be released. He consented, and approached the horse and cast off the heel-ropes, he then put the bridle in his mouth, after which he mounted, and, putting the horse in full speed, called out, "Behold! " this is the way that I steal;" and all that the people could do in pursuit of him, they could not come up with him.

STORY LXXIII.

A very poor man, who had a horse, tied him in the stable, with his head towards that part where it is usual to place the tail. He then proclaimed aloud, "O you " people, come and see a strange sight, a horse with his head where his tail ought " to be!" All the people of the city crowded together, and from every one who wished to go into the stable to see the show, he exacted a small piece of money, and gave them admittance; and they who went into the stable, came back ashamed, and said nothing.

STORY LXXIV.

A person asked Plato, "As you have been years in ships, and performed sea " voyages, what wonders have you seen in that element?" He answered, "The " most wonderful thing of all was, that I got again on shore in safety."

STORY LXXV.

A certain King had a wise Vizier, who resigned his office, and employed himself in worshipping God. The King asked the Nobles what was become of the Vizier? They answered, that, having quitted the Vizarut, he employed himself in serving the

وزارت دست برداشته بعبادت الهی مشغول است پادشاه پیش وزیر رفت و پرسید ای وزیر از من چه خطا دیدی که وزارت را ترک نمودی گفت از پنج سبب اول آنکه تونشته می بودی و من بحضور تو استاده میماندم اکنون بندگی خدای میکنم که در وقت نماز مرا حکم نشستن داده است دوم آنکه تو طعام می خوردی و من نگاه میکردم اکنون رزاقی پیدا کرده ام که او نمی خورد و مرا میخوراند سیوم آنکه تو خواب میکردی و من پاسبانی میکردم اکنون خدای دارم که من خواب میکنم و او پاسبانی من میکند چهارم آنکه همیشه میترسیدم که اگر تو بمیری مرا از دشمنان آسیب برسد اکنون چنان خدای دارم که نخواهد مرد و مرا از دشمنان هیچ آسیب نخواهد رسید پنجم آنکه از تو می ترسیدم که اگر از من کنایه شود عفو نکنی اکنون خدای من چنان رحیم است که هر روز صد کنایه میکنم و می بخشد

حکایت هفتاد و ششم

آورده اند که سلطان محمود ایاز را بسیار دوست داشتی ازین سبب همه ارکان دولت برا و حسد بردند و پادشاه را گفتند که ایاز هر روز تنها در جواهر خانه می رود و معلوم میشود که چیزی می دزد و کر نه در جواهر خانه او را چکار است پادشاه گفت هرگاه بچشم خواهم دید باور خواهم کرد روز دیگر پادشاه را خبر دادند که ایاز در جواهر خانه رفته است پادشاه از غرفه درون جواهر خانه نظر کرد چه می بیند که ایاز صندوقی را کشاده پارچه کهنه و غلیظ پوشیده است پادشاه درون تشریف برد پرسید چرا چنین پارچه پوشیده عرض کرد که ای خداوند چون در بندگی حضرت نبودم چنین پارچه داشتم حالا که بدولت خداوند پارچه های پاکیزه دارم جامه کهنه خود هر روز می بینم و می پوشم تا حالت قدیم خود را فراموش نکنم و قدر نعمت خداوندی شناسم پادشاه چون این جواب شنید پسندید و او را در کنار کشید و مرتبه او بزرگ کرد

Deity. The King went to the Vizier, and asked, "O Vizier, what offence have I committed, that you quitted the Vizarut?" He answered, "For five reasons. First—You were sitting, and I standing in your presence; now, I serve God, who has commanded me to sit at the time of prayer. Second—You ate, whilst I was looking on; now, I have found a Providence, who eateth not himself, but sustains me. Third—You slept, whilst I watched; now, I have a God who protects me whilst I rest. Fourth—I was always afraid, that, if you should die, I might experience some misfortune from enemies; now, I have such a God who will not die, neither can enemies do me any injury. Fifth—With you I was afraid that, if I should have committed a fault, you would not have forgiven me; but, now, my God is so merciful, that I commit an hundred sins every day, and he pardons me."

STORY LXXVI.

It is related, that Sultan Mahmood had a great regard for his slave Iyáz; on which account all the officers of state envied him, and said to the King, "Behold, Iyáz goes every day into the Jewel-office alone! and what business has he there?" The King said, "Whenever I shall see it with my own eyes, I shall believe it." The next day they informed the King that Iyáz was gone into the Jewel-office. The King looked into the Jewel-office through a window, and what did he see but Iyáz! who, having opened a chest, had dressed himself in old dirty clothes. The King entered, and asked why he had put on such a dress? He answered, "O my lord! before I was in your Majesty's service, I had such clothes as these; and now that through your royal bounty I have good clothes, I look every day at my old garment, and put it on, that I may not forget my original state, and at the same time hold in grateful remembrance the bounty of my Sovereign." When the King heard this answer, he applauded him, folded him in his arms, and increased his rank.

Deity. The King went to the Viceroy, and asked, "O Viceroy, what offence have I committed, that you punish the Viceroy?" He answered, "For five reasons. First—You were sitting, and I standing in your presence; now I serve God, who has commanded me to sit at the time of prayer. Second—You ate, whilst I was fasting on; now I have found a Providence, who watcheth and punisheth his sinners. Third—You ate, whilst I was fasting; now I have a God who protects me whilst I fast. Fourth—I was always afraid, that I should die, if I neglected my duties; now I have found a God who will not permit some wickedness to be committed. Fifth—You I was afraid that, if I should have committed a fault, you would not have forgiven me; but, now, I see God is so merciful, that I commit an hundred times every day, and he pardons me."

STORY LXXVI.

It is related, that Sultan Mahmud had a great regard for his slave Izzet; on which account all the officers of state served him, and said to the King, "Behold, Izzet goes every day into the bath, and what business has he there?" The King said, "Whether I shall see him with my own eyes, I shall believe it." The next day they informed the King, that Izzet was gone into the bath. The King looked into the bath, and saw Izzet sitting there, and what did he see but Izzet, who having opened a chest, had dressed himself in old dirty clothes. The King entered, and asked why he had put on such a dress. He answered, "O my lord! before I was your slave, I was poor and naked; I had such clothes as these; and now, that though you treat me as a slave, I have good clothes, I look every day at my old garment, and put it on, that I may not forget my original state; and as the same time hold in my hand the poverty of my sovereign. When the King heard this answer, he applauded him, and gave him in his state, and increased his rank."

احوال حکما از خلاصه الاخبار تصنیف امیر خاوند شاه

AN ACCOUNT

OF

THE PHILOSOPHERS:

FROM

The Khelassut-Ul-Akhbar of Ameer Khoarwend Shah.

احوال حکما

امام شمس الدین محمد شهرزوری که مولف تاریخ حکما است آدم و شیث و ادریس را علیهم السلام داخل اهل چکمت داشت و افتتاح بذکر ایشان فرموده و چون درین اوراق شمه از حالات آن بزرگوار سمت گذارش یافته قلم خجسته رقم بذکر صاب بن ادریس مبادرت

صاب

بزیور علم و دانش آراسته بود از سخنان اوست که بادشاه خردمند آنکس است که با ملکی که طاقت مقاومت او نداشته باشد اظهار خلاف اونه نماید و از در تواضع و تملق درآید

اسقلیپیدس

از جمله ملازمان ادریس بود و لحظه با اختیار از خدمت جناب نبوی غیبت نمی نمود از کلمات اوست که عامل بی علم و عابد بی معرفت شبیه بحر آسیاست که متصل در تعب دوران سرگردانست و نمیداند که حالش چیست

لقمان

معاصرداؤد سلام اله علیه بود و پیوسته بمجلس شریف حضرت نبوی آمد شد می نمود اکثر ارباب اخبار اتفاق دارند که آن قدوه احرار در مبداء حال در سلك ممالیک یکی از بنی اسرائیل انتظام داشت و در سبب آزادی او وجوه متعدد ثبت نموده اند و اکثر آنها در مآثر الملوک مر قوم کلک بیان گشته

AN ACCOUNT OF THE PHILOSOPHERS.

IMAM Shemseddeen Mahommed Shehrzoree, the author of the *Tarikh Hokemá**, reckons Adam, Seth, and Enoch, (upon whom be praise!) amongst the philosophers, and commences with an account of them. Since, in these sheets †, some account has been given of those three great personages, the pen of happy description hastens to the history of Sab, the son of Enoch.

SAB,

Was endowed with learning and wisdom. It is a maxim of his, “That he is a
“ wise king who pays attention to and caresses another whom he is not able to
“ oppose.”

ASCLEPIADES,

Was one of the disciples of Enoch, and by choice was never a moment absent from him. It is one of his sayings, “That a practiser without theory, and a religious worshipper without knowledge, are like unto a mill-stone, whose head is
“ continually in revolution, without knowing what it is about.”

LOKMAN,‡

He was contemporary with David, and frequented the court of that monarch. Many historians agree that he was at first a slave to an Israelite; and they assign various causes for his emancipation, many of which are to be found in the *Macir-ul-Muluk* §. Fearful of running into prolixity in this place, I shall content myself with

* The History of the Philosophers.

‡ By some supposed to be Æsop.

† In the first part of the *Khelassut-ul-Akhbar*.

§ The Illustrious Deeds of Monarchs.

درین مقام خفا علی التطویل بر ایراد یک روایت قناعت می نماید گویند که
نوبتی خواجه لقمان آن جناب را امر کرد که در فلان مزرعه جو بکار لقمان در آن
زمین ارزن کاشت و مالک لقمان بدان جا رسیده و زراعت سبز کشترا دیده
آن جناب را مخاطب ساخت که من تر اگفته بودم که درین مزرعه جو بکار چرا ارزن
کشته لقمان جواب داد که بامید آن ارزن کشتم که جو بار آورد خواجه برو انکار
کرده گفت این چه خیال محال است جناب حکمت پناهی فرمود که چون شما
بهمواره در کشت زار دنیا تنخم معاصی میکارید و گمان می برید که در روز جزا که
وقت وصول محصول است ببر داشتن میوه ثواب فایز خواهید شد من نیز تصور
کردم که این تنخم ارزن جو بر خواهد داد بنی اسرائیل ازین سخن متأثر گشته
لقمان را آزاد کرد از کلمات حکمت آیات اوست که نادان هر چند صاحب جمال
باشد با او صحبت نباید داشت که شمشیر اگر چه نیکو رخسار است زشت کردار
است و هم او فرماید که خوش خوی خویش بیکانگان باشد و بد خوی بیکانه
خویشان و از سخنان اوست کالصمت حکمت و قلیل فاعله

سولون

در آتنیه که معروفست به دین حکما متولد شد و سولون جد مادری افلاطونست
فصاحت و طلافت لسان آن جناب بمرتبه بود که خلائق کلام او را مفرح القلوب
می گفتند از سخنان اوست که میان مال دنیا و انقلاب احوال کعبتین که هر
ساعت میل بجانب حریفی نماید فرقی نیست شخصی با سولون گفت که ملک ترا
دشمن میدارد جواب داد که هیچ پادشاهی از خود بزرگوارتر و تونکرتر و بی
نیازتر را دوست ندارد

one tradition. It is said, that once Lokman's master ordered him to sow barley in a certain field, and he sowed it with millet. His master, having come to the spot when it was green, and seeing what had sprung up, said, "I ordered you to sow barley in this field; why have you sown millet?" Lokman answered, "In hope that the millet seed would produce barley." The master reprobating him said, "What an impossible idea this is!" Lokman replied, "Since you, in the field of the world, always sow the seed of sin, and expect that at the day of retribution, which is the time of harvest, you shall be blessed with good fruit; I also conjectured, that this millet seed would produce barley." The Israelite was ashamed at hearing these words, and gave Lokman his liberty. One of his maxims is, "Associate not with an ignorant person, howsoever beautiful he may be; for although a sword is good in appearance, it is an evil doer." And he also said, "Good nature converts strangers into friends; whilst ill nature makes friends become strangers."

SOLON,

Was born in Athens, commonly called the City of the Philosophers, and he was the maternal grandfather of Plato. He was so eloquent, and possessed such a fluency of speech, that the people called his discourses the enliveners of hearts. It is one of his sayings, "That the fortune of this world may be compared unto a die, which is always inclining towards a rival." A person said to Solon, "Such a king is your enemy." He answered, "No king is a friend to a person who is greater, richer, and more void of care than himself."

فیثا غورس صوري

بزيور علم و عمل آراسته بود و بامر معروف و نهی منکر قیام می فرمود
 دوست و هشتاد رساله در علوم مختلفه تالیف نمود و بروایت مشهور سبب
 رواج علم موسیقی او شد در کتاب روضه الصفا مطور است که فیثا غورس
 بعد از تکمیل علوم معقول و فنون محسوس و منقول در شهر ساموس رحل
 اقامت انداخت و بدرس و تعلیم ساکنان آن جا پرداخت و باندک زمانی صیت
 حکمت و دانش او بسمع دور و نزدیک رسیده ملوک اطراف و حکام اکناف
 بزیارت او می رفتند و در آخر عمر آن جناب را سفری پیش آمده چون بمقصد
 اتفاق نزول افتاد شخصی که مال بسیار و انصاری شمار داشت با فیثا غورس
 ملاقات نموده بطریق ابلهان خود را بستود و جناب حکمت مآب او را ازین حرکت
 منع فرموده جهل مرکب ان کم سعادت را بران داشت که جمعی کثیر فراهم آورده
 در برا بر فیثا غورس آمد و باستظهار ایشان حکیم را دشنام داده سفاهت آغاز کرد
 و شاکردان بجواب مشغول شده مهم از تیغ زبان بزبان تیغ و سنان سرایت
 نمود و چهل تن از مروم جناب حکمت پناه کشته کشته فیثا غورس بگریخت و اعدا
 از عقب روان شده حکم در قصری متصن کشت دشمنان لفظ و هیزم بسیار
 آورده آتش در قصر زدند و با آنکه شاکردان جانها فدا کرده فیثا غورس را در میان
 گرفتند از افراط حرارت حکیم چنان بیهوش گشت که تا غایت او را افاقه روی
 ننمود از سخنان اوست که صبر بر مصیبت مصیبت کننده است

جاماسب

برادر کشتاسب است صاحب کزیده کوید که جاماسب شاکردی لقمان می نمود
 و در حکم نجوم او را مهارت تمام بود از کلمات اوست که کنه دردیست که دواي
 آن استغفار است و شفای آن توبه و اعتذار قبر جاماسب در ولایت فارس است

PYTHAGORAS,

THE TYRIAN,

Was adorned with scientific and practical knowledge, and observed the established commandments and prohibitions. He wrote two hundred and eighty treatises on various sciences, and it is well known that he brought music into esteem. It is written in the *Rozit ul Suffa*, that Pythagoras, after having acquired a perfect knowledge of the perceptible, and of the occult sciences, travelled to the city of Samos, and taught the inhabitants of that place: from whence, in a short time, his fame having spread far and near, kings and philosophers went from all quarters to visit him. In the latter part of his life, having travelled and arrived at the place of his destination, a person, who possessed great wealth and power, was boasting of himself in a foolish manner; and the philosopher having rebuked him, the gross ignorance of that worthless wretch was such, that, having collected together a great number of the people, he came to Pythagoras, and with their assistance began to abuse and insult him. The disciples of Pythagoras engaging therein, the dispute, from words, came to blows. Forty persons of Pythagoras's party being killed, he fled; and the enemy pursuing, he barricaded himself in a house. The enemy, having brought a great quantity of bitumen and wood, set fire to the house; and after his disciples had devoted their lives, he fainted from the excess of the heat, and never recovered his senses. It is one of his sayings, "That patience is the mocker of misfortune."

JAMASP,

Was the brother of Gushtasp*. The author of the *Tarikh Gozideh* says, that he studied under Lokman, and was extremely skilful in astronomy. It is a saying of his, "That sin is a pain which is mitigated by praying for forgiveness, and cured " by repentance and reformation." The tomb of Jamasp is in Persia.

* King of Persia.

سقراط

در مدینه حکما متولد شد آن جناب را سقراطیس نیز می گفتند و معنی این لفظ
 کمعتمد یا لعدل است آورده اند که سقراط در زهد و حکمت بدرجه ترقی فرمود که
 مزیدی بران متصور نبود و پیوسته بامر معروف پرداخته از عبادت اصنام فرق
 انام را نهی من نمود بنا برین بت پرستان کمر عداوتش بر میان بسته پادشاه
 اتنیه را بر قتل وی تحرّش کردند و ملک سقراط را طلبیده التماس نمود که دست
 از دعوت باز دار سقراط این معنی را قبول نفرمود پادشاه گفت اکنون قتل تو
 بر من واجب شد چه بواسطه زنده بودن تو ملک را در عرصه انتقال نتوان
 آورد اکنون بهر وجهی که تو کوئی این صورت را بوقوع رسانیم سقراط زهر
 اختیار کرد و ملک این معنی را قبول نموده نخست جهت بعضی مصلحتها حکیم را
 مقید ساخته بزرندان فرستاد و در روزی که بمقتضای کل نفس ذایقته الموت شربت
 زهر را بوی می دادند روسائیت پرستان بزرندان رفته بند از پای مبارکش بر
 داشتند و شاگردانش را رخصت ملاقات دادند و تلامذه بزرندان در آمده در علوم
 مختلفه گفت و شنید بسیار نمودند و سوالات کردند آن جناب بدستور سابق
 بمرأ بجوابها لایق ساکت ساخت و آن جماعت از وفور صبر و کمال شکیبائی استاد
 تعجبها کرده بر تصیغ نفس اوحسرتها خوردند بعد ازان سقراط غسلی بجای آورده
 در نماز استاد و پس از فراغ از اداء صلوات جام نا کوار زهر را فروکشید فریاد
 از نهاد تلامذه بر آمد و جناب حکمت پناه ایشانرا تسکین داده و ملامت کرده
 بصبر و صیت فرمود و بر خواسته آمد شد می نمود تا برودت بر قدم او استیلا
 یافت نگاه بنشست و بذکر حق سبحانه تعالی مشغول شد کویند آخر سخنی
 که بر زبان سقراط جاری گشت این بود که جان بقابض ارواح تسلیم کردم از
 الفاظ کوهر بار اوست که دنیا باتشی می ماند که افروخته باشد بر سر راهی هر که

SOCRATES,

Socrat, who is also called Socrates, was born at Athens; and the signification of Socrates is, "one who adheres to justice." They say that Socrates possessed such a degree of piety and philosophy, that no one exceeded him in either. Having always observed the established commandments, he forbade the people to worship idols. Whereupon the idolaters, conceiving enmity against him, excited the King of Athens to put him to death. The King *, having sent for Socrates, said, "Cease from teaching." But Socrates not consenting to this matter, the King said, "It is necessary that I put you to death, to prevent your destroying the kingdom." "Now make choice of the manner of your death, and I will order it to be done." He made choice of poison: to which the King agreed; and, having for certain reasons seized him, sent him to prison. On the day appointed for his death, they gave him the poisonous draught. The chiefs of the idolaters having gone to the prison, took the fetters from off his legs, and gave his disciples permission to visit him. The disciples having entered the prison, discoursed on various sciences. And they having proposed questions, Socrates, according to his usual custom, silenced them all with proper answers. They being amazed at his extreme patience and sufferance, bewailed his fate. After that, Socrates having bathed, stood up to prayer; and when he had finished his religious duties, swallowed the cup of poison. The disciples set up cries, and the philosopher having reprimanded and comforted them, patiently delivered them his last will. Then rising up, he walked about till his feet became cold, when he sat down and busied himself in invoking the Most High. It is said the following were the last words that came from the tongue of Socrates: "I commit my soul into the hands of the Angel of death!" It is one of

* Critius, one of the thirty tyrants.

از ان آتش آن مقدار بگیرد که بروشنی آن راه باز یابد از شرر شر آن
سالم ماند و هر که بیشتر تصرف نماید از سوختن حرارت آن جان نبرد

دیوجانس الکلبی

در علم و حکمت یکانه زمانه بود و در زهد و عبادت و اعراض از دنیا و مافیها بدرجه
بلند ترقی فرمود روزی پادشاه وقت سر و قتش رسید حیم تعظیمی که لایق
ملوک باشد بتقدیم نرسانید و ملک در غضب رفته گفت ای دیوجانس تو
می پنداری که از من بی نیازی و این پندار دور از کار است حکیم جواب داد که
مرا به بنده بنده خود احتیاجی نیست پادشاه پرسید که بنده بنده تو کیست گفت
بنده بنده من توئی زیرا که من حرص و شهوت را مقهور خویش گردانیده ام
و برین دو صفت ذمیم مالک و مشتولی شده ام و تو مقهور و مملوک حرص
و شهوتی ملک فرمود که از اسباب رفاهیت هر چه مطلوب تو باشد مضایقه
نمیت حکیم گفت چون من از تو غنی ترم چه چیز از تو طلب دارم پادشاه
گفت بدین بی نیازی کی رسیدی گفت هرگاه قناعت من بقلیل بیشتر از ان
باشد که قناعت تو بکثیر از تو توانگرتر باشم از دیوجانس سوال کردند که
ترا چرا کلبی میگویند جواب داد که جهت آنکه کلمته الحق را بدرستی در روی اهل
بطلان میگویم و بر جاهلان بانک می زنم و نزد ارباب علم و حکمت تواضع و
تملق نمی نمایم

افلاطون

در سلک شاگردان سقراط انتظام داشت و معنی لفظ افلاطون بلغت
یونانی عام منفعت کثیر علم باشد و او افضل و اعلم حکما زمان خود بود و با اقر با
و غربا احسان و انعام بسیار میفرمود خلوت دوست داشتی و اکثر اوقات در

his precious sayings, "That the world resembles a fire lighted on the highway—
 " whoever takes just so much as will show him the road remains safe from the
 " flame, and whoever takes more perishes from the heat thereof."

DIOGENES,

THE CYNIC,

Excelled all his contemporaries in wisdom and philosophy, and was renowned for his piety and religion, and the contempt of the world and perishable things. One day the King of that time having come to the place where he was sitting, the philosopher did not show the respect that is due to princes. At which the King being wroth, said, "O Diogenes! you think that you require nothing from me, but this
 " is far from being the case." The philosopher answered, "I want nothing from
 " the slave of my slave." The King asked, "Who is the slave of thy slave?" Diogenes replied, "Thou art the slave of my slave; for I have subdued unto myself
 " covetousness and lust, over which two evils I am king and conqueror; whilst
 " you are subdued and governed by desire and concupiscence." The King said,
 " Whatever things you require, to enable you to live comfortably, you shall not
 " want." The philosopher replied, "Since I am richer than you, what things can
 " I require from you?" The King asked, "How comes it that you are so con-
 " tented?" He answered, "Seeing I am more satisfied with a little than you are
 " with abundance, I am richer than you." They asked Diogenes, "Why do people
 " call you cynic?" He answered, "Because I speak the words of truth with se-
 " verity, before the faces of those who are vain, and rail at the ignorant; but to
 " people of learning and philosophy, I show attention and courtesy."

PLATO,

Was one of the disciples of Socrates. His name, in the Greek language, signifies
 " universal benefit and consummate knowledge." He was the most excellent and
 learned philosopher of his time, and he bestowed great largesses on his relations and

کوه دشت تنها کشتی مدت هشتاد و یک سال در دنیا زندگانی نمود و شصت و پنج ساله تصنیف فرمود شخصی را که بسیار میگفت و اندک می شنید گفت خدای دو کوشش و یکنز بان جهت آن با فرد انسان کرامت فرموده که دو برابر آنچه بگویند بشنود تو چرا در گفت و شنود بخلاف این عمل می نمایی در حال سكرات موت از افلاطون پرسیدند که در دنیا چگونه بسر بردی جواب داد که بضرورت در دنیا در آدم و در حیرت زیستم بکراهیت از و بیرون می روم این قدر می دانم که هیچ ندانستم

ارسطاطاليس بن نيقوماخس

فیلسوف اکبر و معلم اول عبارت از وست معنی ارسطو بلغت یونانیان کامل و فاضل باشد و معنی فیلسوف محب حکمت بود و لفظ نيقوماخس مرادف مجادل قاهر است

نقل است

که چون ارسطو هشت ساله شد پدر او را از شهر اصطغیرا که مولدش بود ببلاد اتنیه برد و ارسطو مدت نه سال در اندیاری بکسب علوم مختلفه مشغول می نمود تا بمرتب رسید که قصب السبق از متقدمین و متاخرین در ر بود و همواره بمجلس افلاطون آمد و شدمی فرمود و بعد از وفات افلاطون در بلاد حکما مدرسه ساخته بدرس مشغول گشت و پس از چند گاهی بآلتماس فیلقوس بما قدون شتافت و بتعلیم اسکندر پرداخت و بالاخره بمولد خود رفته بهمت بر تعمیر و رواج آن بلده مصروف داشت مصنفاتش بعد و بیست رسید و زمان حیاتش در شصت و هشت سالگی منقضی گردید از سخنان اوست که پادشاه چون نهر بزرگ است و ارگان دولت مانند جویهای خورد که از ان منشعب شده باشد پس هر طعمی که آب جوی بزرگ را باشد آب جویهای کوچک را نیز چنان

on strangers. He loved retirement, and spent much time in solitude, amongst the mountains. He lived eighty-one years, and composed sixty-five treatises. To a person who spoke a great deal, and listened but little, he said, "God has bestowed on every person two ears and one tongue, in order that he should hear twice as much as he speaks; why do you quite the contrary?" In his last moments, they asked Plato, "How did you live in the world?" He answered, "I came into the world through necessity, lived in wonder, and go out of it with abhorrence. This much I know, that I know nothing."

ARISTOTLE,

THE SON OF NIKOMAKHIS.

The Great Philosopher, and the Second Teacher, are titles bestowed on him. In the Greek language, Aristotle signifies perfect and excellent; and philosopher, is a lover of learning. The word Nikomakhis means a warrior and conqueror. It is related, that when Aristotle was eight years old, his father carried him from Stagira, the place of his birth, to Athens; in which city Aristotle remained nine years, busied in acquiring the sciences, till he excelled all who went before or have come after him. He always attended the assembly of Plato: and, after his death, established an academy in Athens, where he taught. And some time after, at the desire of Philip, he went to Macedonia, to undertake the education of Alexander. At length, having returned to his native country, he fulfilled his intention of extending that city, and making it famous. His works were an hundred and twenty in number, and he lived to the age of sixty-eight years. It is one of his sayings, "That a king resembles a large river, and his ministers the little rivulets that issue from it; consequently, whatever properties the large river hath, such will likewise be

توان یافت یغی روش ار کان دولت ملوک در عدل و جور مطابق سیرت
پادشاه باید لا جرم بر سلاطین واجب است که در عدالت و انصاف مبالغه فرمایند
تا دیگران بهمان شیوه عمل نمایند از ارسطو سوال کردند که بلاغت کدام است
جواب داد که اقلال لفظی اخلال معنی

بقراط

بقول مولف تاریخ حکما از شاگردان اسقلیپیدس ثانی است و از
فرزندان اسقلیپیدس اول که صنعت طبابت را او وضع نموده

نقل است

که رای اسقلیپیدس اول این علم را منحصر در تجربه داشت و بعد از
هزار و چهار صد و شانزده سال از فوت اسقلیپیدس اول مینوس طبیب
قیاس را با تجربه ضم فرمود و پس از هفتصد و پانزده سال از وفات مینوس
برمایندس طبیب تجربه را خطا اعتقاد کرده بقیاس تنها عمل نمود و چون برمایندس
بعالم آخرت شتافت اختلاف بسیار در میان اطبا پیدا شده این خلاف تا
زمان ظهور بقراط امتداد یافت و جناب حکمت مآب تجربه و قیاس را با هم
منضم ساخته شجره خلاف را از بنیاد برانداخت و تعلیم علم طب را از خویش
و بیکانه دریغ نداشت و پیش از و حکما این فن شریف را به یکان یکان
آموختندی و در روضه الصفه مسطور است که مدت عمر بقراط نود و پنج سال
بود و ازین جمله شانزده سال را به تحصیل گذرانید و هفتاد و نه سال را
بدرس و تصنیف صرف نمود از سخنان اوست که حاصل من از فضیلت
همین بود که بر جهل خود مطلع گشتم چون کتاب فصول که از مصنفات جناب

“ found in the little streams ; or, in other words, the ministers will practise justice, or tyranny, according to the disposition of the king : it is therefore incumbent on princes to excel in equity, as examples to others.” They asked Aristotle, “ What is eloquence ?” He answered, “ Paucity of words, without injuring the meaning.”

HIPPOCRATES.

According to the author of the *Tarikh Hokemá*, he was one of the disciples of the second Esculapius, and a descendant from the first Esculapius, who introduced the practice of physic. It is said, that the first Esculapius confined himself to experiment in this art ; and that, a thousand four hundred and sixteen years after his death, Minos, the physician, mixed conjecture with experiment. Seven hundred and sixteen years after him, Barmanides, the physician, reprobating experiment, practised from conjecture solely. And after the death of Barmanides, there were great differences amongst physicians, which continued till the time of Hippocrates ; who, uniting conjecture with experiment, eradicated all cause of dispute : and he taught physic to his relations, and strangers, without reluctance ; whereas, before him, philosophers communicated this noble art to a few only. It is written in the *Roxit ul Suffah*, that the length of Hippocrates's life was ninety-five years ; out of which he spent sixteen years in study, and seventy-nine in teaching and composing. He used to say, “ I have gained this advantage from learning, that I have discovered mine own ignorance.” Since the book, intituled *Fessul*, which is one of his

حکمت مابست مشهور است و کلمات فصاحت آیات آن بر السنه و افواه اطبا
مذکور در آوردن الفاظ در ربار آن حکیم بلاغت شعار طریق اختصار سلوک
داشت

اومیرس

از جملہ شعراء یونان است و در میان ایشان بلطف طبع مشهور از
کلمات حکمت آیات اوست که کذب جایز نیست مکر وقتي که ضرورت بود چنانچه
استعمال دوا روا نباشد مکر هنگام حدوث مرض

زینون بن طالوطاغورس

از حکمای یونان بکثرت محبت و حمایت نزدیکان و خویشان مستثنی و
ممتاز بود و درین امر بمرتبه تعصب داشت که چون جمعی از دوستان و مصاحبان
او با پادشاه زمان عصیان ورزیدند و ملک قصد گرفتن ایشان نمود زینون
اصحاب را بمال و سلاح مدد کرد و پادشاه ازین معنی وقوف یافته زینون را
گرفت و فرمود تا از و اسامی و عدد مخالفان را به شکنجه اقرار کشند و زینون
چنگ در جبل الممتین صبر و شکیبائی زده مطلقا غمازی نکرد بلکه چون تعذیب
محصلان از حد در گذشت جهت ناامیدی ایشان زبان خود را بدندان ببرید
و بیرون انداخت و آخرالا مرد را شنائ شکنجه بعالم دیگر منزل ساخت جوان
مردی بسیم و زر توای کرد خوش آنکس که جوان مردی بجان کرد عمر شریف
زینون هفتاد و دو سال بود آورده اند که بهواره شاکردان خود را می گفت
که اگر چیزی از اموال شما بدیگری انتقال نماید مگوئید که ملک ما از دست
رفت بلکه بر زبان آورید که عاریتی را که روزی چند از ان نفع گرفتیم از ما باز
ستانند زیرا که اگر ملکیت مال بحقیقت بودی از دیگری بشما و از شما
بدیگری منتقل نشدی

works, is well known, and as his sayings are common in the mouths of physicians, I have written but a short account of this eloquent philosopher.

HOMER,

One of the Greek poets, and is celebrated for his amiable disposition. It is one of his sayings, "That falsehood is not lawful, excepting in the time of exigency :
" in like manner as physic is only used during a disease."

ZENO,

The son of Talotagoras, one of the Greek philosophers, was unequalled for his affection and beneficence towards his relations and followers ; and his attachments were so strong, that when some of his friends and companions had offended the king of that time, who wanted to seize them, Zeno supplied them with arms and money. The king, being informed thereof, seized Zeno, and ordered that he should be tortured till he confessed the names of the conspirators. But, bearing all with patience, he did not accuse any one ; and when the punishment inflicted by the tormentors exceeded all bounds, in order to make them despair, having bit off his tongue, he threw it out of his mouth, and died under the torture. " A man may be bountiful with silver and gold ; but he is truly generous who gives away his life." The age of Zeno was seventy-two years. It is related, that he always said to his scholars, " If any part of your possessions goes to another, don't say my property is gone from my hand ; but say, a thing that was lent, and of which I had enjoyed the advantage for some time, is taken back again from me ; for, if possession was a matter of right, it would not pass from another to you, and from you to another."

بطلمیوس

در فن هندسه و نجوم بی بدل بود و در سایر علوم کتب معتبر تصنیف نمود
از انجمد در میان اهالی یوتان کتابیست موسوم بماغاسطن و معنی این لفظ
عظیم نام است و بلغت تازی آن نسخه را مجسطی خوانند و مولد و منشأ بطلمیوس
اسکندریه بود و در زمان دولت آذربانوس که حکومت آن سر زمین تعلق
بوی می داشت رصد بست و چون هفتاد و هشت مرحله از مراحل زندگانی طی کرد
روی بعالم آخرت آورد از کلمات اوست که نیک بخت آنست که از حال دیگران
پند گیرد و بد بخت آنکه دیگران از و پند گیرند

جالینوس

از اعظم حکماء کرام و اکابر اطباء عظام بود و طبیب هشتم است از طبیبان که هر
یک بی مثل زمان خود بوده اند اول ایشان اسقلیپیدس دوم غورس سیم
مینوس چهارم بر ماینس پنجم افلاطون ششم اسقلیپیدس هفتم بقراط هشتم
جالینوس و او خاتم مهره اطباءست زیرا که بعد از وی هر کسی در پی تحصیل علم طب
دوید بگردش نرسید ولادت جالینوس در بلده فرغامس بعد از بعثت عیسی
بدویست سال اتفاق افتاد و مدتی در اطراف بلاد و امصار جهت تحصیل فن شریف
طب و طلب ادویه سیر فرمود و چهار صد مجلد درین علم تصنیف نمود از سخنان
اوست که بهترین انعام آنست که بی مقدمه سوال بمستحق رسد و هم او
که سزاوار مدح و ثناء کسی است که دل کشاده داشته باشد و آتش غضب را
بآب حلم فرونشاند

ثالیس

اول حکیمی است که در بلده ملطیه سایل حکمت و فلسفه بیان کرد

PTOLEMY,

Was unequalled in the arts of geometry and astronomy, and he has written respectable books in all the sciences; amongst which the Greeks have one, called *Maghasten*, which in that language signifies Great; and, in the Arabic tongue, this book is called *Majesty*. Ptolemy was a native of Alexandria, and in the time of Azorbánoes*, who was king of that country, he erected an observatory. He died at the age of seventy-eight years. It is one of his sayings, “That he is happy, who
“ takes warning from the condition of others; and he is unhappy, from whom
“ others take warning.”

GALEN,

Was one of the greatest physicians and philosophers; and he is the eighth of those physicians who were each without equal in their time. The first of them is Esculapius†,—the second, Ghorus,—the third, Minos,—the fourth, Barmanides,—the fifth, Plato,—the sixth, Esculapius the second,—the seventh, Hippocrates,—the eighth, Galen,—and he is the seal of the art of physic, for, since him, no person who hath studied it has ever come up to him. Galen was born in the city of Pergamus, two hundred years after the mission of Jesus Christ. He spent a long time in travelling to different parts, to study the art of physic, and to acquire the knowledge of medicines. He composed four hundred books on this art. It is one of his sayings, “That is the best favour which is bestowed on the right person before it is asked.” He also said, “That person deserves praise and commendation, who possesses an
“ open heart, and overcomes anger by clemency.”

THALES,

Of Melita. He is the first who taught philosophy in Melita.

* It ought to be Antoninus.

† Called by the Asiatics, Asclepiades,—vide page 32.

انکساغورس

اونيز از جمله حکما ملطي است کويند انکساغورس مي گفت که جميع اجسام
و قواي جسمانيه از جسمي متلون کشته اما بيان نمي کرد که آن جسم که اصل همه
اشيا است عناصر است يا غير آن

انکسمينس

اواهم از حکيمان ملطي است و در علوم حکمي سر آمد اهل زمان خود

و بمقر اطيس

از مشاهير حکما کبار بود و معاصر بهمن بن اسفنديار کويند نقاشي او را گفت
که خانه خود را بکچ پيند اي تا من آن را تصوير نمايم حکيم فرمود که تو اول تصوير
فرماي تا من انرا بکچ پيندايم و از کلمات اوست که مادام که راي تو مغلوب
خشم تو باشد و متابعت شهوات نفس کني خود را از جمله افراد بشر
شمار

اقلیدس

اول کسي است که در فن رياضي سخن گفته آن علم را مدون کرد انيد و
مصنف وي موسوم باسم اوست از سخنان اقلیدس است که هر چه از
دست برود عوض آن حاصل مي شود يانه پس بر هر تقدير تاسف و تحسر بي
فايده است

ثاوفرسطيس

از جمله شاگردان ارسطاطاليس است از سخنان اوست که بر سلطان ظالم
و بر مالداري که حسن تدبير نداشته باشد و بر بليغي که راست کوي نباشد
و بر بخشنده که مال را در غير مصرف صرف نمايد و بر فاضلي که صايب راي نبود
ارشک و حسد مبريد

ANAXAGORAS,

Is also one of the philosophers of Melita. They say that Anaxagoras said, "That all bodies, and bodily powers, were produced from one body;" but he did not explain whether that body, which is the origin of all things, is elementary or not.

ANAXIMENES.

He likewise was of Melita, and the chief philosopher of his time.

DEMOCRITUS,

Was a very celebrated philosopher, and contemporary with Bahamen Isfandier †. They say that a painter said to him, "Plaster your house, that I may design figures on it." The philosopher replied, "Do you first design how I shall find means to plaster it." It is one of his sayings, "As long as your reason is subject to your anger, and you obey your carnal desires, don't reckon yourself amongst the number of mankind."

EUCLID,

Was the first person who reduced the art of geometry to a system, and his work is called after his name. This is one of the sayings of Euclid, "Whatever goes from your hand, you will either receive a compensation for, or not; therefore it is needless to repine at fate."

SAUFERTES,

Was a disciple of Aristotle; and it is one of his sayings, "Do not envy nor emulate a tyrannical king, nor a rich man without good management, an eloquent orator who speaks not truth, neither a giver who bestows his wealth without knowing upon whom, nor a learned man who possesses not wisdom."

* King of Persia.

ابوزرجمهر

اعلم حکماء زمان و وزیر نوشیروان بود از سخنان اوست که با عاقل و
 خداوند حسب نیکویی باید کرد و با ابله و بدکوی و بد فعل احسان نیاید فرمود
 و اصل نیکوی — چیز است تواضع بی توقع و سخاوت بی منت ا خدمت بی
 طلب مکافات

ABUZERJEHMEHER,

Was vizier to Nourshirvan, and the most learned philosopher of his time. It is one of his sayings, "That we ought to favour a wise man, and one of a good character; but that it is not proper to show kindness to a fool, a slanderer, or an evil doer." And, "That goodness is founded on three things,—humility without hope, liberality without obligation, and service without requiring a return."

ABU'ERREHMAN

Was a visit to Ispahan, and the most learned philosopher of his time. It is
one of his sayings, "That we ought to favour a wise man, and one of a good
character; but that it is not proper to show kindness to a fool, a slanderer, or an
evil doer." and "That goodness is founded on three things - namely, without
"hope, liberality, without obligation, and action without requiring a return."

Abu'Errehman

KOWAYID IS SULTANET SHAHJAHAN

Rules observed during the Reign of Shahjahan

قواعد السلطنة شاهجهان

KOWAYID US SULTANET SHAHJEHAN;

OR

Rules observed during the Reign of Shahjehan.

قواعد السلطنت شاه جهان

بیان علم و دانش و حسن نیت و فیض نعمت پادشاه در هنگام انکشاف صبح

آفتاب عالمتاب فلک سلطنت و جهانداري ماه جهان افروز سپهر خلافت و کامکاري پادشاه جم جاه آخرشب بادل هوشیار در خلوت سراي مقدس بعبادت معبود حقيقي مي پردازند و پس از تقديم نوافل و سنن و فرايض و واجبات و خواندن اوراد و ادعیه مقررّه مقارن طلوع صبح صادق بحضور قلب و صفای باطن بفصاحت تام و بلاغت تمام به تلاوت قرآن مجید و فرقان حمید اشتغال می نمایند و چون دست دریا نوال پادشاه فیض رسان مفتاح ابواب الطاف و امتنان است هر صبح قسمت نعمت از مطعومات لذیذ و مشروبات معطر و تنقلاّت معنیه و حلای الوان و میوه های گوناگون از خربزه بلخ و کاریز و آلوی کاشغری و غوری و انکور حبشی و صاحبی و ناشپاتی و سیب سمرقندی و انار یزد و جلال آباد و شفتا لوی گاردی و دیگر میوه ولایت که همیشه بدرگاه

KOWÁYID US SULTANET SHAHJEHAN,

OR

RULES OBSERVED DURING THE REIGN OF SHAHJEHAN.

*Description of his Majesty's Wisdom, Knowledge, and virtuous Character,
and of his diffusive Bounty at the Opening of the Dawn of Day.*

THE sun, which illumines the firmament in the universe of royalty and dominion; the moon, that irradiates the sky of monarchy and felicity; *in other words*, the King, who in pomp resembles Gemsheed,— at the close of night, with an attentive heart, in the sacred privacy, offers up his devotions to the true Deity. After performing acts of supererogation, and the laws of Mahomed, the positive and moral duties, and reciting the stated ritual portions and commemorations; when the true dawn is about to appear, he, with readiness of heart, and purity of mind, employs himself in reading the glorious and renowned Koran, with perfect fluency and eloquence. And whereas the hand of the Emperor is boundless as the ocean in bestowing bounties, being the key of the gates of kindness and liberality, he every morning distributes donations of delicious viands, fragrant liquors, amber-scented comfits, with different sorts of sweetmeats, and various kinds of fruit, such as musk-melons of Balk, and those cultivated near water-courses; plums of Cashgur and Gaur; grapes of those species called Hubshee and Sahebee; pears and apples of Samercand; pomegranates of Yezd and Jilalabad, and apricots fit for the knife, with other foreign fruits which are continually brought to this court, the asylum of the

جهان پناه میرسد و فوا که هندوستان مثل انبه کجرات و دکن و انار و هندوانه کشمیر و انناس خوش مزه و نیشکر شاداب و انجیر لطیف و توت پیدانه و ترنج کلان و کنول و نارنج و انواع اثمار تر و تازه که سبدهای آن از صو بجات و باغات پادشاهی روز بروز می آید در ظروف طلا و نقره به نوینان بارگاه عظمت و اجلال و امای دولت ابد اتصال و دیگر بندهای روشناس مرحمت می شود و در هنگام تابستان یخ و برف فراوان بطریق راتب به بندهای خاص میرسد و فیض این دولت سر ایا برکت در همه جا و همه وقت به همکنان عاید می گردید

بیان تشریف آوردن پادشاه جهان پناه در جهر و که در سن

پادشاه فیض رسان بعد از فراغ نعمت خاصه مطابق قاعده قدیم این دولت عظمی و خلافت کبری بجانب جهر و که در سن که در دارالخلافت شاه جهان آباد و مستقر الخلافت اکبر آباد و دار السلطنت لاهور مشرف بر دریا است و فضایی دلکشا و میدان وسیع در پیش دارد تشریف آورده دیده امیدواران و منتظرانرا بیدار فایض الانوار منور می سازند جنگ فیلان جنگ جوی که از غرایب تماشا است و کویا دو کوه روان باهم در تردداند در همین عرصه و اسع واقع می شود و دیدن محله امرای کلان و اجتماع از باب طرب و رقاضان و بازیگران هر دیار و دیگر تفرج و تماشا نیز در همین فضای وسیع و ضلع دلکشا بوقوع می آید و هم مطالب مدعا طلبان بیوساطت غیری بمع مبارک پادشاه عادل فریادرس میرسد

world ; besides those which are the produce of Hindoostan, namely, mangoes of Gujerat and the Dekhan, pomegranates of Tatah, water-melons of Cashmeer, and delicious pine-apples, juicy 'sugar-cane, delicate figs, seedless mulberries, citrons, oranges large and small, and other kinds of green and fresh fruits, baskets of which arrive daily from the Soobahs, and from the royal gardens :—these being placed in gold and silver dishes, are bestowed in presents amongst the princes of the court of sublimity and splendor, the nobility of the immortal state, and other persons of note. And in the summer season, abundance of ice and snow is distributed amongst the principal officers, according to their respective ranks. The munificence of this government is a general blessing, enjoyed in all places, at all times, and by persons of every description.

Description of his Majesty's coming to the Jehroka-h-dursun.

The gracious Monarch, after some relaxation in conferring his special favors, according to the ancient custom of this magnificent and mighty empire, repairs to the Jehrokáh-dursun, which, in the capital cities of Shahjehanabad, Akberabad, and Lahore, has in front a delightful and extensive plain, on the margin of the river. Here the eyes of those who entertain hopes and expectations, are brightened by the light-diffusing countenance. In this place are exhibited elephant fights ; a wonderful spectacle ! for you would say that two mountains were striving to unite together. Here are to be seen the squadrons of the principal nobility, with a concourse of minstrels, dancers, and jugglers of all countries. Other sports and recreations are likewise to be met with in this vast space, this charming quarter. And here, moreover, the petitions of suitors, without the intervention of any one, come to the august hearing of the just King, who attends to the lamentations of the oppressed.

بیان تشریف فرمودن بادشاه جم جاه
از جهر و که درسن بجهرو که خاص و عام

خورشید آسمان دولت و خلافت ظل الله عالم پناه که فروغ جبن مبینش
باعث نور جهان و سرور جهانیان است از جهر و که درسن بجهرو که خاص و عام
رونق افزا می شوند و بندهای درگاه را بسعادت کورنش مستعد می گردانند
بمسجد قدوم میمنت لزوم بدستور مقرر از نقارخانه والا که محاذی جهر و که مبارک
و اقع است کوس شادمانی بلند آوزه میگرد نخست مطابق قانون سلطنت
کبری اسپان باد پابایراق مرصع و مینا و فیلان نامی کوه پیکر با سازهای مکمل و
مکمل و مرصع و طلا از نظر انور میگذرند بعد از ان شاهزادهای والا تبار درجه بدرجه
در قرب سریر خلافت و مسند سلطنت اجازت نشستن دارند و خانان و امیران
و مرزایان از ولایت ایران و توران و وزرای و لا شان و امرای بلند مکان و اهالی
خدمت و صاحبان سیف و قلم و ارباب عزم و حزم از سپاه نصرت دستگاه
و بندهای نصیری جلو خاصه و قورچیان جلالت کیش و سلاحداران سبقت
اندیش و تیر اندازان خارا شکاف و کرز داران صف شکن و برق
اندازان کوه افکن و دیگر مردم واجب الاحترام از سادات رفیع الدرجات
و مشایخ عظام و علمای کرام و حکمای حاذق و ندمای موافق و طبقات مختلف
مثل ترک و تاجیک و عرب و عجم و گرد و کرد و تاتار و ارس و حبش و
چرکس و ممالک روم و مصر و شام و عراق عرب و عراق عجم و فارس
و کیلان و مازندران و سیستان و ماوراءالنهر و خوارزم و دشت قبیچاق و ترکستان
و کرجهستان و کردستان و لرستان طبقه طبقه و فرقه فرقه و اقوام مختلفه هندوستان

*Description of his Majesty, in Pomp like Gemsheed, proceeding from the
Jehrokáh-dursun, to the Jehrokáh khas ú aum.*

The sun of the heaven of prosperity and empire, the shadow of God, the asylum of the universe, the splendor of whose instructive front causes light and gladness to the world, and to mankind, leaving the Jehrokáh-dursun, increases the splendor of the Jehrokáh khas ú aum, by his presence, and where the servants of the court stand ready to enjoy the blessing of making obeisance. On his auspicious approach, (according to established custom, from the music gallery situated in front of the august Jehrokáh,) the kettledrum of joy proclaims the same aloud. In the first place, conformably to the rules of this mighty empire, pass in review, fleet steeds, with inlaid and enamelled furniture; renowned elephants, resembling mountains, and decked in complete trappings ornamented with gold and precious stones. Then the princes of high descent, agreeably to their respective ranks, have permission to be seated near the imperial throne. After which the following persons,—Khans, Omrahs, and Mirzas of the territories of Iran and Turan, the ministers of state, viziers of high degree, the principal nobility, public officers, gentlemen of the sword and of the pen, valiant and cautious; victorious soldiers, devoted servants of the body guard, standard bearers of approved prowess, armour-bearers of great exertions, archers, piercers of stone; club-bearers, destroyers of ranks; matchlockmen, dilapidators of mountains, and other respectable persons, such as Syeds of high degree, great Sheikhs, men eminent for erudition, skilful physicians, and accomplished courtiers; together with those of different countries, such as Turks, Tajekhs (or foreign Arabs), and those of Arabia and Ajem, Cúrd, Goords, Tartars, and men of Ethiopia, Circassia, the Turkish empire, Egypt, and Syria, Irak Arab and Irak Ajem, Fars, Geelan, Mazanderan, Seistan, Mawer-ulneher, Khavrezm, Desht Kipchák, Turkistan, Gurjistan (Georgia), Goordistan, and Looristan, class by class, and tribe by tribe; as well as the various characters

از ار باب فضل و کمال و اصحاب حرب و دفتر و سادات صحیح النسب و
شینخزاد های کار طلب و الوسات افغان مثل لودی و روپید و خویشکی و
یوسف زئی و غیر آن و طبقات راجپوتان چون رانا و راجه و راد و رای رایان
از راتهور و سیسودی و کجهاو وادا و کور و چوان و جهال و چندراوت
و جادون و تونور و مکپید و مهپس و برکوجر و پنوار و بهدوری و سلهکی و بندید
و سکروال و سایر اهل هند از قوم ککهر و لنگاه بلوچ و دیگر قبایل مختلف
از هفت هزار تا هزار و از هزار تا صدی و از صدی تا احدی و زمینداران
دشتی و کوهی از ملک کرناٹک و مکه و آشام و اودی پور و سری نکر و کماون
و باندهو و تبت و کشتوار و دیگر ممالک محروسه جماعه جماعه و گروه گروه بشرف
استانبوس در گاه کیوان جاه سر بلند کشته موافق مراتب و مناصب و عزت و
خدمت و حالت و رتبت بجا و مقام خود مرتبه بمرتبه استاده قدرت بر حرکت و
گفتار زیاده از منزلت و اعتبار خود ندارند و در کطهره درون و بیرون در هر ضلع
میر توزگان و صاحب اهتمام و یاولان با عصای مرصع و مینا و طلا نقره و
خدمتیه و سایر پیادگان لوازم اهتمام را آن چنان بتقدیم می رسانند که
متنفسی را مجال جنبش از جای خود نیست و جمیع بنده از روی اخلاص و عقیدت
نظر بر چهره مبارک داشته محو و مستغرق می باشند و با وجود قرب و اتصال
یکدیگر مجال سخن باهم ندارند و مهربان سکوت بر لب و کمر خدمت بر میان
بست مسلح و مکمل کوشش بر احکام قضا جریان دارند و در طریق انقیاد و فرمان
برداری بر برق و باد سبقت می گزینند و ایلچیان زبان دان از قیصر روم و والی
ایران و پادشاه توران با نام و ار مغان بار یاب حضور شده در محال مناسب
حال رخصت ایستادن می یابند و حاجبان دنیاداران دکن مثل عادل شاه
و قطب المملک و اهل کرناٹک با عرایض و پیشکش سعادت اندوز آستان

of Hindootsan, men of excellence and perfect skill, soldiers and civilians, Syeds of authentic pedigree, descendants of Sheikhs, men of business; and of the tribes of Afghans, such as Lowdy, Roehillah, Keishgee, Yousef Zie, &c. and different ranks of Rajpoots, such as Ranna, Rajah, Row, Royroyan, and of the tribes of Rathore, Sie-see-deeyá, Cudjwaheh, Gowrus, Chowhan, Jahleh, Chundrawut, Jádown, Tonoor, Muckhyleh, Máheis, Burgoojir, Punwar, Behdewriah, Salehkee, Bundeyleh, Suckerwal, and other people of Hind, of the tribes of Kohker, Lunka, Belowtch, and those of different ranks, Munsubdars from seven thousand down to those of one thousand, from thence to a Suddee (or commander of an hundred) and an Ahdee; also Zemindars of the woods and mountains belonging to the countries of the Carnatic, and of the Mugs, Asham, Owdypoor, Sirrynagur, Bandhew, Tibbut, Cushtwar, and other parts of the protected dominions, in companies and troops, are exalted and dignified by kissing the threshold of the palace, magnificent as the planet Jupiter, and agreeably to their respective rank, station, dignity, office, condition and quality, being arranged in their proper places, they have not power to stir, or to speak more than is becoming their several characters. In every quarter, between the outer and the inner ballustrades, are stationed active Meer Toozecks and Yissawuls, bearing wands of gold and silver, inlaid and enamelled, together with the Khidmutteah and the infantry, who take proper care that no individual can possibly move out of his place. And all the servants, struck with veneration and attachment on beholding the august countenance, are lost and immersed in wonder and amazement. Notwithstanding they are so much pressed together, they do not presume to converse one with another, but, having closed their lips with the seal of silence, and girded up the loins of obedience, completely armed and accoutred, listen to commands inevitable as the decrees of fate; and, in the road of obedience and compliance, outstrip the lightning and the wind. Also ambassadors conversant in languages, from the Emperor of Constantinople, the Kings of Iran and Turan, with letters and rare presents, being admitted to the presence, obtain permission to stand in a place suitable to their characters: and the mace-bearers of the chiefs of the Dekhan, such as Adil Shah, and Koteb-ul Mulk; and people of the Carnatic, with addresses and Peishcushes, having

فیض نشان گردیده اظهار بندگی و عبودیت می نمایند و طایفه تا جبران و سوداگران
و مالداران هر دیار از عراق و خراسان و روم و شام و چین و ماچین و خطا و خطن
و ترکستان و فرنگستان و غیره ممالک و جزایر و بنا در بعیده با جواهر زواهر و
نقایس و نوادر و اقمشه و اجناس و امتعه و اشیاء بارگاه خلایق پناه رسیده
بار خویش بر درگاه فلک دستگاه می کشایند و بخواهند و منافع کلی متمتع و
بهره ورکشته صیت نیکی و نیکنا می این دولت جاوید طراز را با کناف و اطراف
عالم به یاد کار می برند و پیوسته اصحاب فضل و کمال و ارباب علم و حکمت
و اهل فصاحت و بلاغت و سایر هنرمندان ذوقنون و اقسام مردم از هر نوع
و هر کون از معموره عالم مثل استنبول و حلب و بصره و بغداد و بهدان
و شروان و شماخی و کیلان و مازندران و استرآباد و کنجه و بردع و تبریز
و اردبیل و قزوین و قم و ساوه و کاشان و طهران و یزد و اصفهان و
شیراز و کرمان و دامغان و بسطام و سبزوار و نیشاپور و مرو و مشهد و
طوس و طبس و اسفراین و جام و هرات و باخرز و سیستان و فراه و قندهار
و بلخ و بدخشان و بخارا و سمرقند و اندجان و تبت و کاشغر و ممالک
ترکستان و دیگر اقصای بلاد طبقات انام بدرگاه عالم پناه روی امید آورده در
سلک بندگان آستان فیض نشان که پناه عالمیان است انتظام می
یابند و بندهای درگاه آسمان جاه بقدر حالت و خدمت بمنصب و اضافه و
عنایت جاکیر و مرحمت حارقب و خلعت و عطای اسپ و فیل و آلات مرصع از
جیغ و شمشیر و جمد هر و خنجر و کرامت تمن توغ و علم و تقاره و انواع مراسم
و عنایات سر بلند و سرفراز میگردند و موافق ضابطه سلطنت والا در وقت
عطای منصب و اضافه و عنایت جاکیر چهار تسلیم مقرر است همچنین شهر
مبارک و جیغ بر سر گذاشته و پهنی رودراچه و مالای آن یا مروارید و امثال

gained the honor of admittance to the threshold, the emblem of munificence, thus testify their submission and obedience. Likewise bodies of merchants and traders, men of property from every part of Irák, Khorasan, Room, Syria, China, Macheen, Khátia, Khoten, Turkistan, Europe, and other countries, islands, and remote regions, resort to this court, the asylum of mankind, permanent as the sky; and, opening their own packages, display bright jewels, and the choicest piece goods, with other wares, articles, and things; and having derived immense profit, erect a monument of fame, by spreading through all the quarters of the earth their reports of the virtue and renown of this immortal emperor. And there are in constant attendance men of science and wisdom, philosophers, florid writers, eloquent orators, and skilful artists in all branches, and men of every kind, sort and description, from all the habitable parts of the globe, such as Constantinople, Aleppo, Basrah, Baghdad, Hamadan, Shirvan, Shamaki, Geélan, Mazenderan, Asterabad, Gunjeh, Berda, Tebreez, Ardebeil, Cazvin, Kom, Sawah, Cashan, Tehran, Yezd, Isfahan, Shiraz, Dámághán, Bostam, Subzwar, Nishapoor, Merou, Meshed, Tous, Tibs, Isfarein, Jam, Herat, Bakhurz, Seistan, Ferah, Candahar, Balkh, Badakshan, Bokhara, Samarcand, Indéjan, Tibbet, Cashgur, and from the territories of Turkistan, and other remote cities, tribes of men coming with hopes to the court, the asylum of the world, are enrolled in the train of servants of the household, the emblem of munificence, and support of mankind. And servants of the court, which resembles the sky in magnificence, according to their several conditions and appointments, are exalted and dignified with Munsubs and additions, grants of Jaggeers, gifts of Charkob, and dresses of honor, presents of horses, elephants, and articles inlaid with precious stones, such as his Majesty's portrait, Jeegahs, scimitars, Jumdhers, Khunjers, and also with the honorary distinctions of the Teman Towgh, the Flag, Kettledrum, and variety of other favours and bounties: and it is the rule, if the sublime emperor bestows a Munsub, or an increase thereof, or grants a Jággeer, that the receiver makes four Tusleems; and, in like manner, on receiving the royal portrait, a bracelet or a string of Roodraj or of pearls, and such like, it is placed in the hand, put round the throat, ears, or neck, when he

آن در دست و کلو و کوش و کردن انداخته چهار تسلیم میکنند و در هنگام
مرحمت خلعت خاصه چهار تسلیم پیش و چهار تسلیم پس از پوشیدن بجای
آرند و در عنایت خلعتهای رسمی اکتفا به چهار تسلیم می شود و در وقت تسلیم
قوط در کردن می اندازند و آداب انعام و سلح اینست که شمشیر در کردن
حمایل نموده خنجر و جمد هر بر سر و ترکش بردوش گذاشته بعد از ادای تسلیمات
در کمر می بندند کمان و بندوق و رام چنکی بردوش گرفته چهار تسلیم نموده
بدست می گیرند و سپر در کردن انداخته و زره و بکتر بردوش کشیده تسلیم
بجا آورده در بر می کنند و در حین بخشش اسپ و فیل جلو و کجک بردوش
گذاشته تسلیمات بتقدیم میرسانند و از راه لطف و نوازش خطاب
شاهی و سلطانی و سپهسالاری و خان خانانی و امیری و امیرالامرائی و راجگی
و مهاراجگی و رانی و رای رایانی و دیگر خطابها در خور حال هر یک از حضرت
خلافت عنایت می شود و منصب قضا و عدالت و احتساب و قانون کوئی
و چودهرائی ملکها و شهرها و دیگر خدمات عمده متعلقه صوبجات از حضور پرنور
مقرر میگردد و از طرفی صوبداران و قلعه داران و فوجداران و دیوانیان و
امینان و عمال از حضرت عظمت و اجلال منصوب گشته بصوبجات و پرکنات
و قلاع و محال ممالک محروسه تعیین می شوند و از طرفی ارباب حکومت
و اهل عمل معزول شده بدرگاه جهان پناه آمده نتیجه نیک و بد در خور اعمال
و افعال می یابند و در هنگام ملازمت و رخصت موافق نسبت و حالت و قدر
و منزلت عمرهای دولت را نزدیک طلب فرموده حکم بتقییل پای مبارک
می فرمایند و بعضی را از غایت عنایت دست مقدس بر پشت می گذارند و
دیگر امرا و بندهارا از دور باشاره ابرو و کوش چشم مبارک درگاه لطف
و مرحمت سر فرازی می بخشند چون پاس مراتب حزم و احتیاط از لوازم

makes four Tusleems. And on receiving a dress of state, the person performs four Tusleems on receiving it, and the like number after putting it on. For an ordinary dress only four Tusleems are required: at the time of making the Tusleem, they hang the sash over the shoulders. The ceremony on receiving a present of arms is this:—The scimitar is suspended about the neck, the Khunjer and Jumdher are held in the hand, the quiver thrown behind the back, when he makes the Tusleems; after which he puts the sword, &c. in his girdle; and the bow, matchlock and Ramchunghee being thrown behind his back, he makes four Tusleems, and then takes them in his hand. A shield is slung round the neck, and arrows, cuirasses, and armour being laid on the back, he makes the Tusleems, and dresses himself in them. At the time of bestowing a horse, or an elephant, the saddle-cloth, or the Kudjuck, being placed on the back of the person, he performs the Tusleems. And, as marks of favour and kindness, the titles of Shahy, Sultany, Sepahsillary, Khankany, Ameery, Ameer ul Omra-iy, Rajgee, Mahrajgee, Royey, Royroyany, and other titles befitting the particular circumstances of each, are conferred by his Imperial Majesty. Also the offices Cazy, Magistrate, Ehtissab, Canoongooey, and Chowdryee of countries and cities, and other great offices belonging to the Soobahs, are appointed from the resplendent presence. On one side are Soobahdars, Killadars, Foujdars, Dewans, Aumeens, and Aumils appointed by the court of greatness and glory to be stationed in the Soobahs, Pergunnahs, Killahs, and Mehals of the protected dominions. And on another side are those officers and collectors of the revenues, who, being removed from their employments, have repaired to the court, the Asylum of the World, to experience the good or ill effects of their good or bad acts and deeds. On being introduced, or on taking leave, according to their relation, condition, rank and quality, the ministers of state having caused them to approach, they are directed to kiss the august feet; and some, through excess of favour, have the sacred hand laid upon their back. Other Omrahs, and officers at a distance, are honoured with especial notice by the bend of the eyebrow, or by a side glance from the august eye, the seat of favour and kindness. And whereas the strictest regard to every degree of caution and circumspection is one of the duties of government, therefore all orders respecting

جهاندار است هم اسناد معاملات ملک و مال از منصب و جاکیر و مائنه و روزیانه
 و انعام و مدد معاش و غیر ذلک مکرر بعرض والامی رسد و هم و قایح و
 سوانح هر ملک و هر سرزمین از روی عرایض صاحب صوبه و قایح نگاران و
 مستحفظان و خبرداران هر دیار معروض اقدس می گردد و احکام قضا و تقاضا مشتمل
 بر رفاقت احوال خلائق و کثرت آبادی و معموری ملک و دفع ارباب تمرد و
 فساد و ضبط مراسم عدل و داد از حضرت ارفع بشرف صدور می پیوند دو کار
 گذاران کار گاه دولت و فرمان پذیران بار گاه عظمت و متکفلان مهتات مالی
 ملکی و ناظران معاملات کلی و جزوی امور دولت عظمی و خلافت کبری را از
 تئیر و تطبیق بعرض والا رسانیده جواب هر مقدمه از حضرت مرشد کامل حاصل
 نموده بر طبق آن عمل می نمایند و اعلی حضرت خدیو زمان با عقل دوراندیش
 و فکر رسا مهم دولت و امور مملکت را با بینی که مزیدی بران متصور
 نباشد صورت انجام و پیرایه انتظام می بخشند و چون بی پایان لطف
 حضرت شاهنشاهی همیشه در جوش است ارباب احتیاج و اهل استحقاق
 بوسیده صدر الصدور بمرحمت و وظیفه و روزیانه و عنایت زر سرخ و سفید
 و مواضع و اراضی بطریق ملکیت و آلتیغا و انعام و مدد معاش کامیاب می
 شوند از آنجا که ضبط و انتظام احوال سپاه لازم جهانداري و وظیفه آگاهی
 و هوشیاری است امرا و منصبداران و دیگر بندهای درگاه کیتی پناه موافق
 ضابطه داغ و نصیحه میدهند و آدم و اسپ و ذات و تابعین آنها از نظر فیض
 اثر می گذرد و اگر آدم قابل کار بنظر کیمیا اثر درمی آید یا حقیقت حال او
 بعرض مقدس میرسد در هر جا و نزد هر بنده که باشد از روی عنایت
 و قدر دانی بحضور انور طلب فرموده در سلک بندگان آستان دولت نشان
 منتظم گردانیده تر بیت می فرمایند و جوهر استعداد و قابلیت هیچ کس در
 پیش طبع و قاد جوهر پسند را یکان نمی رود

Sunnuds, and relative to lands and money, Munsubs, Jageers, monthly stipends, daily allowances, donations, subsistences, and all other matters, are twice submitted to his Majesty: moreover, the public and private intelligence of every country and territory are communicated to him in the letters of the Munsubdars, intelligencers, guards, and watchmen of every place. And mandates pervading as fate tending to promote the good of society, by increasing the cultivation and population of the country, the expulsion of the rebellious and refractory, and regulating the administration of law and equity, are issued with dignity from the sublime presence. And the officers of the several departments of state, and the obedient servants of the court of greatness, together with the depositories of matters of finance and government, the superintendants of affairs in general and particular, submit to his sublime hearing, the concerns of this great and mighty empire, whether important or trivial; and having received answers on every subject, from his Majesty, (the perfect guide,) act in conformity thereto: His Sublime Majesty, Lord of the Age, through extensive reason and profound meditation, accomplishing the weighty affairs of the state, and concerns of the empire, in such a manner as exceeds imagination. And forasmuch as the boundless ocean of his Majesty's munificence is continually overflowing, the distressed and indigent, through the channel of the Sudder us Suddeer, are gratified with pensions, daily allowances, and donations in gold and silver, or places and lands in Milkyet and Altumghá largesses and Muddudmásh. And whereas the discipline and regulation of the army are indispensable duties of government, demanding unremitted care and circumspection, the Omrah, Munsebdars, and other servants of the court, the asylum of the world, according to the established regulations, give the mark and Tussiáh; the man and horse, and their qualities, and those under the former are represented to his Majesty; and if the man appears fit for service to his Majesty's penetrating eye, or his pretensions are satisfactorily represented to the sacred presence, for whatever station he may be designed, through favour and attention, being called to the enlightened presence, is enrolled in the number of the servants of the threshold, the emblem of good fortune, and ordered to be disciplined; the intrinsic merit of no person passing unnoticed by the enlightened nature, which approves whatever is essentially good.

بیان رونق افرا شدن پادشاه
ملک خصال در غسل خانه فردوس مثال

پادشاه جهان پناه پس از فراغ دیوان عام بدیوان خانه خاص که بغسل خانه مشهور است تشریف شریف ارزانی داشته بر تخت دولت و سریر عرش نظیر نکیه زده تا انتقضای دو پهر بنفس نقیس بامور دولت عظمی توجه میفرمایند و خلاصه مطالب بوسیده باریا فتکان محفل خلد آئین بعرض والا میرسد و جمیع مهم لازم الا تمام بارشاد مبارک صورت تمامیت می یابد و عرایض پادشاه زادهای نامدار و امرای ذوی الاقتدار را خود بدولت از اول تا آخر مطالعه می فرمایند و مضمون عرایض سایر بنده بمعرفت استادای حضور بی کم و زیاد معروض اقدس می گردد و فرامین جهان مطاع که بپادشاه زادهای والا تبار و صوبه داران و فوجداران و دیوانیان هر دیار و امثال این جماع از پیشگاه سلطنت بشرف صدور می پیوند و نخست مسوده آن مطلب از نظر کیمیا اثر گذشته با صلاح مقدس درست می شود و بعد از آن منشیان عطار نشان از روی آن فرامین سعادت آئین قلمی می نمایند و اکثر اوقات مناشیر قضا تاثیر در مطالب عمده بنام پادشاه زادهای کامکار و امرای ذوی الاقتدار بخط مبارک شکسته نستعلیق که در غایت حسن و لطافت است بعبارت متین و رنگین و مضمون مختصر و مفید رقم پذیر خامه عنبر شامه میگرد و وزیر و مشیر و دبیر را دران مدخلی نمی باشد و طو امیر حقیقت مداخل و مخارج ممالک محروسه و تفصیل اسامی مناصب پادشاه زادهای والا کهر و امرای نام آور و اکثر بندهای روشناس درگاه برای پرداخت

*Description of the Angelic Monarch proceeding to the Ghosul Kháneh,
the Semblance of Paradise.*

His Majesty, the asylum of the world, having finished the business of the Déwán Aum *, repairs to the Dewán-kháneh Khass, commonly called the Ghosul-kháneh, and reclines on the throne of state (the semblance of the empyrean one) till after noon, and then attends to the concerns of the mighty empire. A summary state of affairs is laid before his Sublime Majesty, by the favoured of the council, whose arrangements resemble those of Paradise: and all momentous affairs are completed by the happy command. Addresses from renowned princes, and powerful Omrah, are read by his Majesty himself, from beginning to end: the purport of representations from the subjects in general, is represented to his Sacred Majesty, without diminution or addition through means of the ministers. In regard to mandates, to which the world pays obedience, that are issued by the emperor's order to the princes of high descent, and to the Soobahdars, Foujdars, and Déwáns of every district, and such like, a draft of the business being first brought to the discerning inspection, is amended by the sacred correction; after which, Moonshees expert as Mercury write mandates conformably thereto. On many occasions, mandates inevitable as fate, on matters of importance, to the benefited princes, and powerful Omrah, are in the fortunate hand-writing of his Majesty, in the Shekusteh Taleek character, exquisitely beautiful, and expressed in a bold florid style, the purport concise, and to the point, flowing from the amber-scented pen: neither vizier, counsellor, nor secretary, having concern therein. Details of the receipts and expenditures of the protected dominions, and a list of the names of the Munsebs of princes of high endowments, renowned Omrah, and various well-known servants of the court, employed for the benefit and comfort of the husbandmen and troops, is constantly kept in his Majesty's view. And edicts

* Or public audience.

در فاییت حال رعیت و سپاه در مد نظر انور میباشد و در باب منع زکوة و
 تمغا و راهداری و غیره ابوابیکه مبلغهای کلی حاصل آن بود احکام جهان مطاع
 بممالک و سالک شرف تقاض یافت و به یمن عدالت آن حضرت در طرق
 و شوارع حفاظت و امنیت بحمدیست که سوداگران و بیو پاریان و ساfran
 گاه و بیکاه باینده و بار بجمعیست خاطر و فراغبال تر ددی نمایند و اگر در جائی
 چیزی تلف شود تاوان آن باجریمه غفلت بر ذمه عمل داران آنجا است مصالح
 بزم و رزم در همه جا و همه وقت آماده و مهیا می باشد یکطرف جواهر زواهر سفته و
 ناسفته و اجناس مرصع و مینا و آلات طلا و نقره که از تعداد و شمار مستغنی
 است از نظر انور میکند و الماس تراشان و مرصع کاران و مینا سازان و
 دیگر هنرمندان و استادان کارهای خود را بنظر ضیا کسترتتر در آورده بارشاد و
 اصلاح آن حضرت عمل می نمایند و یکطرف امتعه و اقمشه نفیس و نادر از
 نقایس هندوستان و ولایت و اسباب ایتیاعی و خانه بافی از کار خانات
 حضور و فرمایش صوبجات بنظر مقدس معلی در می آید و یکطرف از کتاب
 خانه و الاکتب عربی و فارسی اکثر بخط مصنف و مرقعات و نوشتجات از ثلث
 و نسخ و تعلیق و نستعلیق و شکسته بخط خوشنویسان روزگار مثل یاقوت
 و صیرفی و ملا میرعلی و سلطان علی و میر عماد و ملا درویش و اشرف خان و
 محمد حسین اصفهانی و تصویرات مصوران نادره کار مثل مانی و بهراد و نادر الزمانی
 و امثال آن بنظر موشکاف باریک بین پادشاه باعز و تمکین در می آید و
 یکطرف از باب فضل و کمال بزبانهای فصیح مباحثه علمی می کنند و هر نشیب و
 فرازیکه در طریق علم و عمل پیش می آید حضرت مرشد کامل بدستگیری طبع
 رسابد لایل عقلی و تقلی هموار می سازند و از یکطرف شعرای قصیح زبان
 در مدح و ثنای ذات ملکی ملکات پادشاه کریم طبع دریادل قصاید و مشنوی

have been issued to the countries and roads, prohibiting the collection of Zekoot and Tumgha, passports, and other articles from whence large sums of money were used to be obtained. And through the blessing of his Majesty's justice, there is such protection and safety on the roads and ways, that merchants, Beypáries, and travellers with their goods and packs, come and go at all seasons with confidence and gladness. If any thing is lost at a place, restitution thereof, together with a fine for neglect, is exacted from the Aumildars of that quarter. Stores for festivity and war are kept ready in all places, and at all times. Again, on another side are exhibited to his Majesty's view, brilliant jewels bored and unbored, articles inlaid with precious stones, others enamelled, implements of gold and silver too many to be enumerated. Diamond-cutters, inlayers, enamellers, and other workmen and profest artists, bring their performances for his Majesty's discerning inspection, and receive his orders and instructions how to improve their work. On another side are spread out to the sacred view, most rare and exquisite goods and cloths, the choicest productions of Hindoostan and foreign countries, articles of merchandize, and home manufactures fabricated in the royal manufacture; together with what have been commissioned from the Soobahs. On another side are books brought from the royal library, in Arabic and Persian, many in the hand-writing of the authors themselves; also collections of paintings, and specimens of penmanship in the Súl's Nuskh-Taleek and Shekusteh characters, performances of the most skilful penmen of their time, such as Yácoot, Syreffee, Mulla Meer Aly, Sultan Aly, Meer Amad, Mulla Dirveish, Ashruff Khan, Mahommed Hussen Isfahany; and paintings of the ablest artists, such as Mani, Behzad and Nadir us Zumaun. On another side, men of excellence and consummate acquirements hold learned disputations in eloquent language, and every depth and height in the paths of theory and practice that is advanced, his Majesty, (the perfect guide,) through the force of his genius, makes plain, by arguments deduced from reason and experience. And on one side, poets celebrating with eloquent tongues, in elegies and odes, the praises of the inherent angelic disposition of the benign and liberal-hearted Monarch, are gratified with abundant gifts and rewards.

خوانده بصله و انعامات و افر کامیاب می شوند و از طرفی منشیان مدعانکار و
خوشنویسان زرین قلم عرض هنر می دهند و از یکطرف حکمای یونانی و
اطبای هندی بمعالجه درست و تدبیرهای نمایان جوهر هنر و حکمت خود را بمعرض
بیان و امتحان می آرند و منجمان و اختر شناسان و رصد بندگان و زیج دانان
و برهمنان و پندطتان و کبیشران و صاحب طبعان و دیگر دانایان هر کار و هنر مندان
هر هنر مقدمات علمی و عملی بزبان در می آرند و مصوران و نقاشان و مهندسان و
طراحان کار و کسب خود را بنظر فیاض در آورده بتعلیم و اصلاح مقدس می
رسانند کلمان و استادان هر فن در پیش طبع رسا و خرد خورده دان از راه انصاف خط
عجز بر جبین می کشند و یکطرف اسباب کارزار و آلات پیکار از شمشیرهای
یمانی و تیغهای هندی مرصع و مکمل بجواهر قیمتی و زرهای داوودی و بندوقهای بی
خطا و دیگر اجناس قورخانه و سلاح خانه و توپخانه که بجهت احاطه تفصیل هر
جنسی دفتري علیحده مطلوب است از نظر انور مبارک میگذرد و جوانان سبک
دست کران بار شمشیرهای آبدار بر چور نکها می آزمایشند و بیک ضرب کران
دوپاره می سازند و اکثر اسلحه به بندهای رزم دوست کار طلب مرحمت می شود
و از یکطرف در آمدن شمشیربازان چابکدست و در افتادن پهلوانان و کشتی
گیران صاحب فن باهم وجوش و خروش هوسناکان در بای و بر و تماشای
غیر مکرر میگرد و یکطرف اهل نغمه و نشاط از خوانندها و کویندهای خوش
آواز و سازندها و نوازندهای معجز طراز از کلانوت و طوایف چه از بندهای
سرکار فیض آثار و چه از آیندای هر ملک و دیار طبقه طبقه فراهم آمده بالحن
داوودی طنطنه در ملک و ملکوت می اندازند و بصدای مضراب ناخن بر دلهای
ارباب حال می زنند و با نعامات وافر دامن امید را مال مال می سازند

On another side, faithful secretaries, and scribes of exquisite skill, submit their productions to his Majesty. In another quarter, Greek and Indian physicians present him with summary reports of the success of their skill in administering remedies. Also astronomers, astrologers, superintendants of observatories, calculators of astronomical tables, Brahmins, Pundits, Hindoo versifiers and poets, and others learned in different branches, and professors of every art, discourse on the theory and practice of their several avocations. Likewise limners, painters, mathematicians, and designers, exhibit their different works, and improve by the royal instruction. Professors and teachers in every art and science honestly confess their own ignorance, when compared with his Majesty's complete and accurate knowledge therein. In another quarter are set forth to his Majesty's view, warlike stores and weapons, swords of Yemen and India, inlaid and completely ornamented with precious stones; armour like that worn by David, unerring matchlocks, and other articles belonging to the armoury, the arsenal and the artillery department, the detail of which would require a separate volume. And expert robust youths make trial of watered scimitars on hard substances, which they cut asunder at a single stroke. A great quantity of arms is bestowed on servants devoted to war, and who are ever ready at a call. On another side, the entrance of expert gladiators, the conflicts of heroes, the battles of skilful boxers, the attacks and strugglings of combatants in their contests, exhibit spectacles of unbounded variety. On another side are chorusses of singing and mirth, sweet and melodious songsters, and musicians of wonderful skill, natives of Kelawut and Tewayef, in the service of this court, the seat of bounty, together with comers from every kingdom and country, being formed into several bands, make heaven and earth resound with strains like David's, and with the sound of the bow enchant the hearts of anchorites; and in return are loaded with gifts.

بیان اوقات عدالت و حالات

عدل پادشاه عدالت پناه

هرچند اهل شرع و ارباب عدالت و احتساب هر روز در بارگاه معلی مجتمع شده محکم آراسته مطابق شریعت غرا و عدالت عالم آراعمل می نمایند لیکن بواسطه توفیر رحمت بر خلایق در هفته روزی قرار داده اند که خود بدولت و اقبال سریر آرای عدالت گردیده مظلومان و داد خوانان را در حضور اشرف که مامن ستم رسیدگان است طلب فرموده حقیقت هر یکی را بسمع عدل و انصاف اصفا نموده بر طبق شریعت غرا و عدالت عظمی احکام قضا جریان صادر میفرمایند و اگر چه سیاست و عقوبت ارباب جرم و تقصر آئین عدالت و شریعت است و در خور اعمال و افعال به پاداش میسرند اما از بسکه لذت عفو و بخشش در ذائقه اقدس پادشاه رحیم طبع جا گرفته به آینه و نهجی که منافی قواعد شریعت و عدالت نباشد قلم عفو بر جریده اعمال ارباب گناه میکشند هم احکام شرعی از قوه بفعل می آید و هم آثار عفو و کرم به مقتضای رافت جبلّی و عطوفت ذاتی بمنصه ظهور میسرند و اکثر اوقات سواری خاصه اگر چه در ظاهر بواسطه سیر و شکار است لیکن در حقیقت بجهت اطلاع احوال جهانیان است که ارباب احتیاج بی موانع و مزاحمت دست بدامن دولت زده کامیاب می شوند

*Description of the Time and Manner in which Justice is administered
by the upright Monarch.*

Although the expounders of the law and the officers of justice assemble every day at the sublime court, and, holding a tribunal, proceed in conformity to the illustrious law and rules of justice, the ornaments of the world; yet his Majesty, out of the abundance of his compassion for mankind, has set apart one day in every week, when, in his own auspicious person, being seated on the throne of justice, the oppressed and suitors for redress are called to the august presence, the asylum of the afflicted, and every particular case obtains an attentive hearing; and decrees inevitable as fate are issued, suitable to the illustrious law and supreme justice. Although fines and punishments for offenders are enjoined by law and justice, in retribution of their acts and deeds; yet, because his Majesty's merciful disposition takes delight in pardon and forgiveness, ways and means are devised that do not militate with the rules of law and justice, and he draws the pen of pardon over the page of offence. By his power, legal decisions are carried into execution; and also marks of forgiveness and mercy, proceeding from innate kindness and inherent clemency, are exhibited from the throne. Frequently the royal excursions, although apparently intended only for travelling and hunting, are in fact used as the means of gaining information of the condition of mankind, in order that the needy, without let or hindrance, may lay hold of the skirt of the robe of greatness, and obtain the object of their wishes.

بیان آرایش مجلس عشرت قرین
در حریم معلی بعد از فراغ مجلس علما

پادشاه دوران پناه تا انتضای نصف النهار بنفس نفیس و طبع لطیف و رای
رزین و خرد متین باقسام امور دولت روز افزون پرداخته بحرم سرای عظمت
و اقبال و مشکوی جاه و جلال تشریف برده در مکان فردوس نشان بانعام
و بخشش و داد و دهش و مشاغل حریم مقدس که تفصیل آنرا نسخه
دیگر باید اشتغال می فرمایند پس از منتظی شدن نصف روز در خلوتخانه
خاص بادای نماز بانیا رضای خالق ذوالجلال حاصل می نمایند و بعد از فراغ
نماز ظهر از نعمت خاصه که چندین کارخانه بآن متعلق است و در ظروف طلا و
نقره و چینی های نفیس و نادر بر سفره خاص می چید و فیض آن بهمکنان
می رسد متلذذ گشته لیس در آرامگاه والا که بحسب نزاهت و لطافت و زیب و
زینت نظیر ندارد بر بستر راحت و کامرانی آرمیده پس از فراغ نماز عصر بغسل
خانه والا تشریف می فرمایند

بیان محاسن و مکارم اخلاق پادشاه بالطف
و اشفاق در غسل خانه مقدس آخر روز

پادشاه عالم پناه آخر روز در غسل خانه مبارک بر اورنگ خلافت و جهانداري
جلوس فرموده بمهمات سلطنت متوجه میشوند و دیوان اعلی و بخشیان عظام
و میرسامان و دیوان بیوتات و سایر متصدیان مهمات مالی و ملکی حقیقت امور

Description of the Arrangement of the Banquet of Delight in the Sublime Sanctuary, after the Assembly of the Learned are dismissed.

His Majesty, the asylum of the age, having engaged himself till past noon on many affairs of the immortal state, with affability, information, and judgment, retires to the Haram Serai of grandeur and auspiciousness, the palace of pomp and splendor, where, on a spot resembling Paradise, he employs himself in conferring gifts, presents and donations, and regulating matters relative to the holy sanctuary, the detail of which would require a separate volume. In the afternoon he performs prayers in the royal privacy, with humility, and fulfils the will of the Creator, the Lord of Glory. When afternoon prayer is concluded, an exquisite repast, prepared in several offices dependent on this department, is served up to the royal table, in dishes of gold and silver, and in rare china; and every person partakes of this bounty. And having tasted a little, he reclines for a short time in the sublime bedchamber, the decorations of which are of unparalleled taste and magnificence. After a short repose on the bed of ease and felicity, he performs the evening prayer, and then proceeds to the Ghosul-khaneh*,

Description of the mental Endowments and laudable Deeds of the affable and humane Monarch, in the Ghosul-khaneh, at the Close of Day.

His Majesty, the asylum of the world, at the close of day, being seated on the throne of sovereignty and power, in the Ghosul-khaneh, attends to the weighty affairs of state. The Dewan Alah, and principal Bukhshees, the Meer-sauman, the Dewan of the offices, and all the Muttessuddees of the affairs of revenue and government, submit to his Majesty the particulars of all matters

* Or bath.

کلی و جزوی از خالصات والا و طلب و تنخواه تیولها و محاسبات و مطالبات
و سامان سپاه و سرانجام کار خانجات و انواع مقدمات دولت بی پایان
بعرض اشرف رسانیده در هر باب بر طبق ارشاد بعمل می آرند و مطالب
عرایض و وقایع اطراف و اکناف ممالک محروسه معروض مقدس میگرد
و منشیر جهان مطاع در جواب عرایض و واقعات از حضرت خلافت شرف
نفاذ می یابد و احکام عالم مطاع لازم الاتباع مشتمل بر تاکید از دیاد معموری و
آبادی ملک و رفاهیت حال سپاه و رعیت بشرف صدور می پیوند و اگر چه
ابواب خیرات و مبرات این دولت سراپا برکت همواره بر روی جهان و جهانیان
باز است لیکن در شهر و ایام و لیالی متبرک اهل علم و فضل و ارباب زهد و
صلاح و طبقه درویشان و فرقه فقرا و جماعت مسکینان و محتاجان هر دیار در حضور
اشرف و اعلی بار یافته بعنایت زر سرخ و سفید دامن آمانی و آمل را لبریز
میسازند و هر سال مبلغ بطریق خیرات بجهت ارباب استحقاق و اهل احتیاج از
خزانة و زن مبارک بصو بجات ارباب سال میدارند و چندین مساجد و مدارس و
خانقاه و رباطا و دار الشفا و امکنه و بقاع خیر از سرکار فیض اثار بنا یافته و می یابد
در بلد و شهرها هر روز مبلغی برای لنگر و بلغور خانه مقرر است که طعام پخته و غله
بفقرا و ساکین و یتیمان و بیوا و ستورها میرسد و در اکثر موسم مبلغهای
با نقایس هندوستان بطریق نذر و خیرات بمکه معظمه میفرستند و در هنگام
شام بجمیعت خاطر و لطافت باطن و ظاهر به آداب تام و نیاز تمام نماز با جماعت
میکذارند و فضلا و علما و امرا و سایر بندگان صف در صف ایستاده با پادشاه دین
پناه نماز میکنند پس ازان چندین هزار شمع و چراغ در شمعدانها و

relative to the exchequer, and pay, and assignments, of Téyool (or Jageers), investigations of accounts, requisitions, supplies for the army, provisions for the manufacturers, and every kind of business of this boundless government, and in all cases they act conformably to orders. The purport of addresses and intelligence from all quarters of the protected dominions, is also represented to the sacred presence. Edicts, obeyed by all the world, are issued with dignity by his Imperial Majesty, in answer to letters and advices. And positive edicts, worthy to be obeyed, as containing absolute orders for the increase of the cultivation and population of the country, and for affording comfort to the army and the subjects in general, are issued with dignity. Although with this Monarch the gates of charity and munificence are ever extended open in the face of the world, his benefits being universally experienced; yet, moreover, in holy months, seasons, and nights, men of erudition and wisdom, those eminent for piety and virtue, a multitude of Dirveishes and Fakeers, and numbers of the poor and indigent of every country, gain admittance to the noble and sublime presence, and have their hopes and expectations amply gratified by donations in gold and silver coin. Also sums are annually issued from the treasury of the royal weight, to be distributed amongst the poor and needy throughout the Soobahs. Besides, several mosques, colleges, caravanseras, hospitals, and other public edifices, have been built, and others are now erecting, through his Majesty's bounty. Likewise, in the towns and cities, fixed sums are daily allowed for the support of religious houses and refectories, where victuals ready dressed, and grain, are distributed amongst the poor and needy, orphans, widows, and chaste matrons. On several occasions large sums of money, together with the choicest productions of Hindoostan, have been sent to the renowned temple of Mecca, in offerings and for alms. At evening the King performs his prayers in the congregation, with confidence, cheerfulness and humility, strictly observing all the prescribed forms; the learned and profound men of the law, the nobility, and all the servants of the court, standing in ranks, join in the supplications of his Majesty, the asylum of religion. After that, some thousands of candles and lamps, in enamelled, inlaid, and golden candlesticks and lanterns, are lighted in the royal assembly;

فانوسهای مرصع و مینا و طلا در بزم خاص و مشعلهای بی شمار در کرد و پیش دو لختانه روشن می شود که کردون با چندین چشم در تماشای آن حیران می ماند و صلوه خوانان غزل و رباعی دراز دیاد عمر و بقای دولت پادشاه کیتی پناه بزبان فصیح خوانده آمین می گفتند و بعد انقضای شام باز بدماغ تازه و طبع شکفته که اصلا متغیر و متبدل نمی شود بلکه در هنگام کار طراوت و تازگی دیگر بهم میرساند بر سریر فلک نظیر تکیه زده بهمت والا با نظام امور خلافت مصروف می فرمایند و کوهر مطالب خاص که از دیده ارباب بصیرت مخفی و مستور مانده باشد بغواصی فکر عمیق و دستگیری طبع دقیق بچنگ آورده آویزه کوشش اهل هوش می سازند و هیچ مطلبی از مطالب و مقصدی از مقاصد در پیش طبع باریک بین اشرف موقوف و معطل نمیانند و هیچ امری از امور در عقده تعویق نمی افتد و کره کشائی جمیع معاملات در حضور فایض النور که حلال مشکلات عالم است در طرفه العین میشود

بیان تشریف فرمودن پادشاه حقیقت

پناه در خلوت سرای دولت و اقبال

پادشاه عادل بیدار دل بعد از فراغ امور هر روزه سلطنت عظمی و حصول جمعیت خاطر قدسی مظاهر از ضبط و ربط معاملات مالی و ملکی و اطلاع بر احوال عالم و عالمیان بشکر و سپاس حضرت واهب العطا یا پرداخته نماز عشارا با جماعت ادا نموده در حریم خاص که محل استراحت مقدس و معلی است تشریف فرموده با طبع فیض رسان بر مایده دولت نشسته از سفره نعمت بی

and innumerable flambeaux are placed around and in front of the palace, permanent as the heavens ; so that the sky, at the sight of so many stars, is struck with amazement. Those who perform the public prayers, after reciting odes and quartans, imploring long life and continuance of health for his Majesty, the asylum of the world, conclude by pronouncing Amen. When the evening service is ended, his Majesty's mind, ever vigorous and unchangeable, being recruited with fresh powers, he seats himself again on the throne, the semblance of heaven, and exerts his great abilities in arranging the affairs of government : and the pearl of extraordinary designs, which lies hidden and concealed from others the most intelligent, his Majesty, by diving in the depths of reflection, with the aid of his discerning mind, grasps the gem, and makes it an ornament for the ear of the wise. No matter or concern of any kind escapes his notice, or is neglected by his sublime and comprehending mind ; neither does any weighty affair suffer perplexity through delay, all difficulties being unravelled in the twinkling of an eye, in the presence of the diffuser of light, the solver of all human intricacies.

Description of his Majesty, the Asylum of Truth, proceeding to the Private Apartments of Wealth and Felicity.

The just and vigilant Monarch, after despatching the ordinary routine of business relative to this mighty empire, and gratifying his noble mind by settling and ordering the affairs of revenue and government, and attending to the concerns of the world and of mankind, next employs himself in offering up praises and thanksgivings to the Majesty of Heaven, from whence all good things do proceed. And when he has concluded the evening service in the congregation, he repairs to the private apartments, the mansions of rest and sublimity ; where, with bountiful disposition, being seated at the table of state, he, with the hand of kindness and liberality, takes from the board of boundless munificence deli-

پایان بدست لطف و احسان میوهای لطیف و غذاهای الوان به هوا خوانان و
 بندهای دور و نزدیک کرم می فرمایند پس از آن با صفای حکایات بدیع و نکات
 غریبه و کتب توارنخ معتبر مثل ظفر نامه و واقعات بابری و اکبر نامه از زبان
 مجلسیان فصیح بیان و تاریخ دانان شیرین زبان و استماع نغمه های دلکش و
 دلنشین مغولی و کشمیری و هندی تانصاف اللیل در عین آگاهی و بیداری هنگامه
 بزم روحانی را کرم می دارند و صدای دلربای نی و کمانچه و دف و دایره و قانون و
 چنگ و عود و طنبور و رباب و مردنگ و دهلکی و سارنگی و خنجری و دیگر
 سازها بعالم ملکوت می رسد و بعضی از اوقات در هنگام خلوت رقاصان و
 نطوهای هندوستان که در فن خود طاق اند بقواعد و اصول برقص و جلوه در می
 آیند و طرزهای غیر مکرر و جلدیه و چستیای تیزتر از باد و برق می نمایند آگاهی
 و هوشیاری اقدس بمرتبه ایست که هر سانحه و واقعه که در هر وقت روی دهد از
 صبح تا شام و از شام تا صبح بی فرصت و تعلل بعرض پادشاه حقیقت
 آگاه می رسانند و تمام شب چو کیداران و چاوشان و شب گردان و عساکر
 و مستحفظان و متفحصان و جاسوسان و خبر داران در کرد و پیش دولت خانه
 والا و در کوچه ها و بازارها به محافظت و چوکی مقرر اند هشت و هیبت و بند و بست
 خلافت بمنزله ایست که مردم شهری و بازاری شبها خانه و دو کانه و انموده
 بی ملاحظه زندگانی میکنند و در اردو بازارهای تمام شهر از غایت روشنی شب
 تاریک همچو روز روشن می گردد و در حواشی دو لختخانه فلک اساس چندین
 امرای نامدار با تابینان خود و نصیریان جان فشان از کرز برداران و چیلها و
 غلامان و خانه زادان مسلح و مکمل حاضر می باشند اگر صدایی از جای بر میخیزد
 همان لحظه بسمع حق نبوش پادشاه بیدار بخت میرسد و در نصف اللیل
 صدای نوبت پادشاهی اهل هوش را بجوش می آرد و ارباب غفلت را هوشیار
 و بیدار میسازد

cious fruits and various viands, and dispenses them far and near, amongst his courtiers and attendants. After that, he listens to the recital of choice tales, pleasant sayings, and authentic histories, such as the Zuffernameh, Vakiat Babery, and Akbernameh, delivered from the tongues of the companions, fluent readers, and eloquent historians; which, together with delightful captivating Moghuly, Cashmeerian and Hindy songs, enliven the banquet till midnight; and the exhilarating sounds of the flute, viol, drum, tabour, dulcimer, harp, lute, tambour, rebeck, mirdung (*or long drum*), dheelkee*, the fiddle, the tambourine, and other instruments, reach the heavenly regions. And sometimes at the season of privacy, dancers and jugglers of Hindoostan, who are inimitable in their art, dance, and perform according to their method, with infinite variety and expertness, and with agility that outstrips the lightning and the wind. His Majesty's attention to business is so unremitted, that every transaction and occurrence, whenever it happens, from morning till evening, and from evening till morning, is reported to him instantly, without delay in waiting for any prescribed time. Throughout the night, watchmen, sentinels, patrols, rounds, guards, emissaries, spies, and news-gatherers, are stationed in all quarters of the palace, the streets, and markets. The respect for government, and dread of its laws, is such, that all persons in the city and markets may sleep with their doors open, without any apprehension of danger. And all the military markets throughout the city are in the darkest night as brilliant as day. In the vicinity of the court, permanent as the heavens, are to be found completely armed and accoutred, many Omrahs, with their dependants, and other devoted servants of the state, such as mace-bearers, cheelahs, bondmen, and Khanehzad. If a noise issues from any place, instantly it is reported to the ear that listens to justice, the Monarch of vigilant fortune. At midnight the beat of the royal kettledrum rejoices the hearts of the wise†, and awakens and puts on their guard those who are negligent.

* Another kind of drum.

† By calling them to prayer.

بیان شمه از کمالات ذات
والا صفات پادشاه عالی در جات

از آنجا که عنایت الهی و تأیید ربانی در همه جا و همه وقت رفیق حال فرخنده مال
آن حضرت است در هیچ باب محتاج هیچ کس و هیچ چیز نیستند اگر دیوان اعلی را
بسهمی تعیین میفرمایند امور وزارت عظمی از کل و جز در حضور انور تمشیت
می یابد و بر دخل و خرج ممالک محروسه و حقیقت صوبجات و سرکارها و
پرکنتات و مواضع و قریات خود بنفس نفیس و امیرسند و در تخفیف و
اضافه دایمی آنچه در هر محال بخاطر دریا مقاطر میرسد برطبق آن در دفاتر ثبت
میکرد و دولهای جاکیر و نقدی در حضور معلی درست می شود و مسوده فرامین
سعادت آئین که با طرف و اکناف ممالک بشرف صدور می پیوند با صلاح مقدس
مزین میکرد و عرایض و واجب العرضهای دیوانیان جزوا مینان و کروریان بمطالع
خاص در می آید و جواب هر مقدمه موافق قانون حق و حساب از حضور پرنور
عز تقاضا می یابد و هرگاه بخششیان عظام بجائی تعیین شوند اگر چه منصب و جاکیر
و مدت ملازمت و خدمت و اضافه اکثری از بندها در خاطر ملکوت ناظر مضبوط
و مقرر است اما بواسطه احتیاط محرران واقف کار باسر رشته کاغذ حاضر می
باشند و بند و بست معاملات کار خانجات سرکار عالم مدار آن چنان فرموده اند که
اگر متصدیان بیوتات را نیز کاری پیش آید داروغگان و صاحب اهتمامان هر کار خانه
بموجب ارشاد مرشد حقیقی سرانجام خدمت متعلقه خود از قرار واقع
می نمایند و در تطبیق و تحریر معاملات مالی و ملکی ذات قدسی صفات محتاج

*Description of a Particle of the august Monarch's Perfection and
Sublimity of Nature.*

The fortunate condition of this Monarch being constantly aided by the Divine favour and providential support, he needeth not help from any one. If the Dewan Ala is detached on any weighty business, the affairs of the grand Vizarut, general and particular, are transacted under his Majesty's direction; himself inspecting the receipts and disbursements of the protected dominions, and details of the Soubahs, Sircars, Purgunnahs, Mouzahs, and villages; and whatever occurs to his mind, liberal as the sea, for increasing or curtailing expenses, in every department, is inserted in the registers; and statements of Jageers, paid in ready money, are settled in his presence. And drafts of Firmauns, of happy purport, that are issued to all parts of the dominions, are improved by his august correction. Addresses and representations from the inferior Dewans, Aumeens, and Cories, are submitted to the royal inspection; and answers on every subject, conformably to the laws of justice and equity, are issued with dignity from the enlightened presence. When the principal Bukhshees are appointed to any station, although the Munseb, Jageer, length of service, and additional rank of most of the servants, are well known to his Majesty, yet, in order to prevent any mistake, experienced clerks attend with the papers of every department. In conducting the business of the offices of government, the centre of the universe, matters are so arranged, that if the Muttesuddees are employed in any other business, the Daroghas and overseers of every office, through the aid of the true guide, perform in a proper manner the duties required of them. In writing and inditing on matters of finance and government, his Majesty has no need either of a Vizier or a secretary. On some occasions, where the business is very urgent, he, without making a draft,

یوزیر و دبیر نیست بعضی اوقات نظر بر ضروریات کار بی سوده و بلا تا مل صفحه
 صفحه و طومار طومار مناشیر قضا تاثیر نکاشته قلم اعجاز رقم می گردد چنانچه در
 سن بیستم از جلوس میمنت مانوس که علامی سعد الله خان از عالم در
 گذشت و عمده امرای منیع ایشان معظم خان را که حقیقت حال آن خان
 سعادت نشان از غایت اشتغال محتاج باظهار نیست بمقتضای عنایت و قدر
 دانی از دکن طلب فرمودند و تا رسیدن خان مذکور جمیع مهات و معاملات ملکی
 و مالی را بسمع مبارک اصفا فرمودند و بر حقیقت مطالبات و محاسبات دولت
 بی پایان مطلع گردیدند و از غایت رافت جبلی و بهمت ذاتی کروریان و فوط
 داران مسلسل و محبوس را که زیاده از بیست سال در قید بودند و دیوانیان
 عظام جرات در خلاصی آنها نمی توانستند کرد بتصدق فرق متارک آزاد کردند
 و مستوفیان و مشرفان و پیشدستان و منشیان و محرران دیوان اعلی از نظر
 مبارک کیمیا اثر گذاشتند و اکثر حقیقت دفاتر خالصه شریفه و تن و تقسیم ممالک
 محروسه بمعرفت رای رایان بعرض مقدس و معلی رسید و کیفیت و خصوصیات
 معاملات کل و جز مالی و ملکی بر آینه ضمیر آفتاب نظیر مکشوف و مبرهن گشت
 و بجه از دیاد آبادانی ملک و رفاهیت رعیت از حضرت خلافت ضوابط و قواعد و
 دستور العملی چند قرار داده اند که اصلافتوری به آن راه نمی یابد و در هر ملک
 و هر صوبه دیوان و امینان و عمال موافق ارشادیکه از حضور یافته اند پاس عهد
 و قول داشته در آنچه کثرت معموری و رضا مندی رعایا باشد عمل می نمایند
 و با وجود این همه وسعت ملک هندوستان اکثر زمینهای قابل زراعت مزروع
 میگردد بلکه اراضی بنجر و افتاده به آسانی و سهولت لایق زراعت میشود اگر چه
 مدار آبادانی ملک بر موسم باران است اما در هندوستان چاهها و تالابها و کاریزها و
 نهرا و رودها بمرتبه و فراست که بقدر ضرورت آب بمزروعات می رسد و اگر

or considering the subject, writes many pages and rolls of edicts, pervading as fate, with his miraculous pen. In the twentieth year of this fortunate and happy reign, when Alamy Saadullah Khan departed this life, and thereupon the chief of Omrahs of exalted rank, Mauzem Khan, (whose high character and happy endowments are so well known, that there is no need of setting them forth in this place,) being distinguished by the royal favour, was called from the Dekan: till his arrival all weighty concerns of government were attended to by his Majesty, and he was apprized of all matters and accounts relative to this boundless empire; and from the excessive inherent kindness and nobility of his disposition, many collectors of the revenues, and treasurers, who had been confined in chains upwards of twenty years, and for whose enlargements the principal Dewans could not presume to intercede, were graciously pardoned and set at liberty. And the conduct of the Mustofees, Mushruffs, principal officers and clerks of the Dewan Alá, was inspected by his Majesty's discerning eye; and every particular relative to the royal exchequers, and the protected dominions, was submitted, through the channel of the Royroyan. The nature and property of all affairs, in general and particular, are displayed in the mirror of his Majesty's mind, in brightness like the sun. For the purpose of extending the cultivation of the country, and for giving comfort to the husbandman, his Majesty has established such rules, ordinances, and regulations, as effectually prevent all impediments thereto. In every district and Soobah, the Dewan, Aumeens, and Aumils, in conformity to the orders which they have received from the presence, and in compliance with their engagements, perform whatever may tend to the increase of cultivation, and the satisfaction of the Ryotts. Notwithstanding the vast extensiveness of the empire of Hindoostan, the greatest part of the lands capable of being cultivated, are occupied; and fallow and waste lands are with ease soon restored to cultivation. Although the cultivation principally depends upon the periodical rains, yet in Hindoostan there are such abundance of wells, ponds, water-courses, canals, and rivers, that the requisite quantity of water is carried to the cultivated spots. In a division of the Khalseh or Jageer lands, that is cul-

محال خالصه شریفه و جاکیر معمور و آباد است و در هنگام سیر و شکار هر جا
 زراعت زبون یار عیت شکسته حال بنظر دور بین پادشاه عادل مهربان در می آید
 بجهت پرداخت و استمالت بعامل آن محال قدغن و تاکید می فرمایند و همیشه
 حقیقت محال خالصه شریفه و جاکیر داران بی کم و کاست بعرض مقدس می
 رسد و احکام لازم الا ذعان در باب از دیاد آبادانی و حسن سلوک با رعایا بقدغن
 تمام صادر می گردد و در هیچ باب و در هیچ وقت دقیقه از دقایق احتیاط فرو
 گذاشت نمی شود

بیان شمه از خرد و افر و عقل

کامل پادشاه دوران پناه

چون ذات کامل الصفات خدیو زمان بکمالات ظاهر و باطن آراستگی دارد در
 جمیع اوقات سر رشته تدبیر درست و حسن معاش و صفای معاد را محکم داشته
 هر وقتی آنچه لازم حرم و احتیاط است بمنصه ظهور می آرند و در وقتی که پادشاه
 زادهای نامدار کامکار را به مهمی یا صوبه تعیین می فرمایند دستور العملی در باب
 نشست و برخاست و آیین سواری و طرز سلوک با امرا و بندا و انقطاع و
 اتصال معاملات بر طبق شریعت غرّاعنایت میکنند و هر بنده را که بکاری و مهمی
 تعیین می فرمایند از روی ارشاد و هدایت اندرز و موعظه چند مشتمل بر خوف
 و رجا که هر کلمه آن دستور العمل ارباب دانش و بینش باشد بر زبان الهام
 بیان می گردد و در معامله کنکاش و تدبیر رزانت رای و متانت اندیشه
 اعلی حضرت بمنزله ایست که آنچه بعد از انجام کار بظهور می آید بر آینه صاف

tivated, if, during the time of travelling or hunting, it should fall under the acute observation of the just and humane Monarch that the crops have been unfavourable, or that the Ryotts are in distress, he gives positive orders to the Aumils of that quarter to protect and encourage them. Reports are constantly made to his Majesty, of the state of the Khalseh and Jageer lands, without diminution or exaggeration: and the most positive orders are issued for increasing cultivation, and for the ease of the Ryott; and on no subject or occasion is the smallest point of circumspection omitted.

*Description of a Particle of the abundant Knowledge and perfect Wisdom
of his Majesty, the Asylum of the World.*

The Lord of the age is endowed with such perfect excellence, both in internal and external qualifications, that on all occasions he holds fast the thread of good counsel, prudence, and purity of morals; so that there is constantly displayed from the throne the utmost care and circumspection. Whenever any of the renowned and fortunate Princes are entrusted with the management of some particular business, or appointed to govern a Soobah, they receive written instructions for their own particular conduct, as well as how to behave themselves towards the nobility and servants of the state, and how to decide and determine conformably to the resplendent laws; and any inferior officer, who is charged with the execution of any concern, obtains from his Majesty's inspired tongue some advice and caution, in terms conveying both hope and fear, for his instruction and guidance, and which might serve to regulate the conduct of men of wisdom and experience. In matters requiring mature deliberation, his Majesty possesses such strength of wisdom, and depth of reflection, that he foresees what will be the issue of the business; and comprehending and estimating affairs by analogy of theory and rules of practice, issues orders accordingly.

خاطر اول جلوه کر میشود و تمهید مقدمات و تشخیص معاملات بر وابط عملی و ضوابط عملی میفرمایند و حفظ مراتب ظاهر و باطن بقوت خرد خورده دان آن چنان فرموده اند که عقلای دانشور ثابت و مسلم میدارند و قدرت درک و دریافت اقدس بمرتبه ایست که هنوز برز بانها حرف مطلب نرفته از ادای کلام و طرز گذارش اصغای مدعا فرموده جواب آنرا بر زبان الهام بیان می آرند از انجا که ذات کامل الصفات مستجمع کمالات اکتسابی و وهبی است ماهیت هیچ علمی از علوم و کیفیت هیچ فنی از فنون مخفی بر ضمیر خورشید نظیر نیست و حسن خط مبارک و متانت عبارات قدس نور افزای دیده حظ شناسان و خوش نویسان و دستور العمل ارباب انشا و املا است و در علم سیاق و هندسه و رقوم نویسندگانی حساب دان در پیش طبع موشکاف حیرانند و بدر یافت و شناخت خصوصیات جواهر مهارت اقدس و نظر باریک بین اشف بجائی رسیده که به مجرد مشاهده رنگ و اندام و زن و قیمت آن بر زبان الهام بیان میکند و ماهیات و کیفیات اشیا بر آینه ضمیر الهام پذیر آن چنان مبرهن و مکشوف گشته که مافوق آن در تصور ارباب بصارت نیاید

بیان احوال فرخنده مال در روزهای جشن

هرگاه کیفیت هر روزه این دولت ابد پیوند بدان مرتبه است که خرد دقیقه شناس در ادراک آن بحیرت می گراید پس کمال شان و نهایت شوکت این دولت را در ایام شریف و روزهای جشن قیاس باید کرد که بچه در چه تواند بود یکی از آرایش باط جلالت مناط بزم خلد آئین تحت مرصع

In directing on different degrees of known or occult subjects, he exhibits such acuteness of understanding, that the most wise and experienced consider his orders as perfect and immutable; and the faculty of apprehension is possessed by him in such a degree, that, before the matter has scarcely obtained utterance, he, from the turn of expression and mode of relating, comprehends the purport, and gives answers thereto with the tongue of inspiration. Whereas his Majesty's noble disposition is desirous of possessing all excellent qualifications, both natural and acquired; so, neither is the substance of any science, or the nature of any art, hidden from his mind, enlightened as the sun. The exquisite beauty of his Majesty's hand-writing, and the force of his style, gives delight to the ablest judges, being models of penmanship and composition. In the application of Syak, Mathematics, and Arithmetic, his extraordinary skill astonishes the most able accountants. His skill in the properties of jewels, and the acuteness of his sight, is arrived at that pitch, that at the first glance he declares, with the tongue of inspiration, the goodness of the colour, the dimension, weight, and value of the stone; the substance and nature of things being displayed in the mirror of his inspired mind, to a degree beyond the power of imagination.

Description of the Fortunate Circumstances attending the Festival Days.

The ordinary diurnal arrangements of this immortal empire are conducted with such a degree of judgment, that the most acute observers are amazed in the contemplation thereof; it may therefore be conjectured to what a pitch is carried the pomp and splendour exhibited on grand occasions and festivals. One of the ornaments of the glorious surface of the immortal assembly, is the new-year's throne*, which is so bedecked with brilliant stones and royal pearls, that

* The famous Peacock Throne, carried away by Nadir Shah.

نوروز یست که بجواهر زواهر ولای شاهرار بنوعی تزئین و ترصیع یافته که کردون
 با چندین چشم نظیر آنرا ندیده و کوشش روز کار عدیل آنرا نشنیده و قریب یک
 کرور روپیه که زیاده از سه لک تومان عراق و پنج کرور خانی ماورا النهر باشد
 خرج آن شده و بالای آن سریر عرش نظیر شامیانه مروارید دوزی قیمتی بر
 پامی شود و پهلوی آن تختهای متعدد مینا کاری و کرسیهای طلا و صندلی قور خاصه و
 دو چتر مروارید دوزی باعلاقههای مروارید کلان و دست مرصع که بر چوکیهای مرصع
 ترتیب یافته نصب می گردد و کوکیهای مرصع که قیمت یکی از آن هفتاد و پنج
 هزار روپیه است بقرینه یکدیگر آویزان می کنند و در کرد و پیش نشیمن
 مبارک محجربهای طلا و نقره منضوب می شود و از عود سوزنا و مجمرهای مرصع و
 مینا کاری بوی خوش بمشام جهان و جهانیان می رسد و بارگاه زر بفت و کلابتون
 باف سربفلک کشیده با ستونهای نقره و طنابهای ابریشمی و خرکاهای والا و قناتهای
 منخل زر بفت و منخل زر دوزی و شامیانههای زر بفتی بر پامی گردد و مفر و شات
 الوان از قالینها و قالچهای پشم شال کرمانی فرد اول در خورهر مکان و هر جافرش می
 شود و از رایحه فایحه عطریات روح افرا خاصه مثل عطر جهانگیری و سنتو که معنبر که
 بر بدن لطیف مبارک می مالند دماغ اهل مجلس معطر می گردد و از کجبه خوشبو
 که باقسام خوشبوئیه استعمال می کنند در خوانها و پیالههای مرصع و مینا و طلا در
 حضور انور می آرند و پانههای مکهی مع پکهر و طبه طلا و نقره و رشت کلابتون
 با ستادهای محفل خلد آئین مرحمت می شود و اکثر امرا و بندها باضافه رعایت
 سربلندی مییابند و اهل نغمه و نشاط از مطربان خوش آواز و خوانندهای نغمه پرداز
 و طوایف مغولی و هندی مزین و مرتب بلباسهای رنگارنگ بصدای دل
 نشین و صوت دل آویز مرغ را از طیران و آب را از جریان باز می دارند و از

the sky has never beheld stars so resplendent, nor the like thereof been heard of throughout the universe. On it was expended near a crore of rupees, equivalent to three hundred thousand tomans of Irack, or four crores Khány of Mawerulneher. Over the throne is erected a canopy resembling the empyrean one, embroidered with valuable pearls; and by the side of it are several other thrones and chairs of gold, with Sundalees* belonging to the Kowrkhaneh. There are also two umbrellas embroidered and fringed with large pearls; and the poles by which they are fixed over two chairs, inlaid with precious stones, are ornamented in the same manner. There are also inlaid stars, valued at seventy-five thousand rupees each, which are suspended at proper distances from each other: and the imperial throne is encompassed with rails of gold and silver. The censers for burning lignum-aloes, and incense pots, are inlaid and enamelled, from whence issues a fragrance that regales the senses of every one present. A pavilion of gold and silver tissue and brocade, elevated to the sky, is supported by pillars of silver, and silken tent-ropes; together with stately Khurgáhs with walls of velvet, embroidery, and brocade, and canopies of rich silks. And according to what is suitable for different places, there are spread various kinds of large and small carpets, made of Carmanian Shawl wool, of the first quality. The royal person is perfumed with the choicest odours, such as essence of roses and essence of amber, diffusing a fragrance that exhilarates the senses of all who are present; and odoriferous Argujeh, being a composition of a variety of perfumes, brought into the enlightened presence in dishes and cups, inlaid, enamelled, and of gold, together with that species of beetle leaf called Mughee, and spice boxes of gold and silver, with silken strings, are bestowed on the attendants of the paradisiacal assembly. Many Omrahs and other servants are dignified with increase of rank and with donations. Singers with voices delightfully melodious, and companies of Moghuls, and natives of Hindoostan, ornamented and arrayed in dresses of different forms, warble such charming strains as arrest the birds in their flight, and impede the course of waters: and through the munificence and liberty of

* Chairs of State of Hindoostany fashion.

انعام و بخشش پادشاه کنج بخش فیض رسان رست و دامن و سر و
 بر را پراز زر و زیور می سازند و در ایام نوروز جهان افروز از غره ماه فروردی تا روز
 شرف آفتاب عیش و عشرت را رواج دیگر می باشد و ایوانها و حجرها و در و
 دیوار دیو انخانه خاص و عام با هتمام و کلای پادشاهزادهای و آلاتبار و امرای نامدار به
 منحل زر بفت و منحل کاشی و اطلس زرین و طالس کجراتی ر جها لریهای بادل
 و کلابتون با نواع زیب و زینت آراسته و پیراسته می گردد و بفر قدم
 میمنت لزوم شاهنشاهی رشک فردوس برین می شود تقایس و نوادر بسیار
 بطریق پیشکش و نیاز بنظر انور در می آید و یکی از روزهای جشن مقرری روز عید
 کلای است که پادشاهزادهای نامدار و امرای ذوی الاقتدار و اکثر بندای رو
 شناس در خورحالت و منصب صرا حیهای مرصع و مینا و طلا از نظر انور
 گذرانیده شرف قبول سعادت جاوید حاصل مینمایند و همچنین در ایام سنت و
 فصل بهار مجلسهای رنگین در سیر گاهها و باغها ترتیب می یابد

بیان تقود و اجناس درگاه کردون اساس

خراین این دولت عرش اقتدار بیرون از حساب و افزون از شمار است
 از اشرفیها و روپیها چه در رکاب ظفر انتساب و چه در صوبجات و قلعهجات ازان
 زیاده است که بدفترها کنجد هر سال کردوها از محال خالصه شریفه و وجوه پیشکشها و
 غیر ذلک در خراین عامره جمع میگردد و کردور در کردور صرف اخراجات این دولت
 بی پایان می شود هم جمع این دولت روز افزون از آحاطه تحریر بیرون و هم خرج

this bountiful and gracious Monarch, they have their hands and bosoms filled with money and jewels. At the season of the vernal equinox, illuminating the world from the commencement of the month of Firvirdeen until the nineteenth, are various sports and entertainments, the halls and chambers, doors and walls of the public apartments of the palace, through the management of the agents of Princes of high descent, and the renowned Omrahs, being hung and ornamented with gold and Kashan velvets, Gujerat tissues, rich fringes, and different kinds of flowered silks, and being graced with the auspicious footsteps of royalty, excites envy in Paradise. There are presented to his Majesty's resplendent view, abundance of curiosities and rarities, by way of tribute and offering. One of the established festivals, is the Eid Gólaubee, when the renowned Princes and powerful Omrahs, with other illustrious servants of the State, according to their rank and condition, present to his Majesty flagons of gold, inlaid and enamelled, and obtain immortal honour by his gracious acceptance of them. Also at the festivals of Bussent and the spring harvest, there are various diversions contrived at the country seats and gardens.

*Description of the Coins, and other valuable Articles of this Empire,
permanent as the Sky.*

The treasures of this empire, powerful as the empyrean, exceed all calculation and conception: the gold mohurs and rupees at the victorious seat of government, together with what is kept in the Soobahs and fortresses, cannot be comprized in registers: crores of rupees are annually accumulated in the royal treasury from the Khalseh lands, Peishcushes, and other sources: and many crores are disbursed in the charges of this boundless empire; the receipts and expenditures of this increasing empire exceeding the bounds of description

این سلطنت ابد مقرون از اندازه^۱ تقریر افزون و همچنین اقسام جواهر قیمتی مثل
 لعل بدحشان و الماس کلان بی جرم و مروارید غلطان آبدار وز مرد رنگین و
 عین الھر اول اول و یاقوت زر در خشان و نیلم خوشرنک و سایر آلات
 مرصع و اجناس مینا کاری و اسباب طلائی خالص و تکره بیغش و چینهای
 فغفوری و تحفهای نفیس و نادر از سنگ یشم و بلور صاف شفاف بی خط
 و خال و آئینهای حلبی در آینه دانههای مرصع و طلا و اقمشه^۲ نفیس و امتعه^۳ نادره از
 نقایس هر ملک و نوادر هر دیار و اسپان باد پایی از عربی نژادان و باد پایان
 عراق و خراسان که از پانصد تومان تا هزار تومان قیمت دارند مثل پادشاه پسند
 و تمام عیار و کوه زرو ظفر مبارک و محبوب عالم و فیل سفید و امثال آن طوید در
 طوید و اسپان ترکستان و خانه زادان هندوستان که در صورت و سیرت و راه
 و رفتار پہلو با اسپان عراق میزنند و کربهای خانه زاد و اسپان کچپی و اسپ مادهای
 کلان کله در کله و فیلان کوه مثال فلک رفتار مثل سمورت و عالم کج و کجراج و
 بنراج و اورنگ کج و مهاسروپ و ما سندر و جکت سوبها و فیروز جنگ و دیگر
 فیلان فوج و قور و جنگی سلسله در سلسله و حلقه در حلقه و شتران بغدی و جمازهای
 تیزرو و اشتران تیز رفتار قطار در قطار و کاوان توانا هزار در هزار و بهلهای کجراجی
 و ارا بهای بار بردار منزل در منزل اشیا و آلات کارزار و ادوات و آلات پیکار در
 فور خانه و سلاح خانه از شمشیرهای الیمانی مثل اکبر شاهی و خونریز و وار پار و
 صفدر وصف شکن و بی بدل و امثال آن و تیغهای مغربی و جنوبی و هندی و جمدهر
 و خنجر و کپوه^۴ مرصع و مکمل بجواهر قیمتی قبضه در قبضه و سپرهای پوست کرک
 دان نقاشی کار استادان نادره کار معده کلهای مرصع و مینا و تیرهای کجراجی و کمانهای
 ولایتی و لاهی و ملتانی و نیزهای فرنکی و زرهای داودی و بکتر و جوشن و
 چلقند و خود و غیره مع پوششهای زر بفت و منخل فرنکی و کاشی زیاده از شمار

or calculation. And in like abundance are all kinds of valuable jewels, such as Badakhshán rubies, large diamonds without flaws, pearls that are perfectly round and clear, emeralds of the most beautiful hue, cats-eyes of the first class, bright topazes, deep-coloured sapphires, and all kinds of implements inlaid and enamelled, utensils of pure gold and of fine silver, the choicest china called Faghforee; together with the choicest pieces of art in perfect clear and transparent jasper and chrystal, and Aleppo mirrors in gold and inlaid cases, as well as the choicest stuffs and rarest productions of every country. Also coursers fleet as the wind, of Arabian breed, and horses bred in Irack and Khorasan, whose prices are from five hundred to a thousand Tomans, such as those called—the King's Choice, Standard Value, the Golden Mountain, the Happy Victory, the Beloved of the World, the White Elephant, and other similar appellations, are kept in a number of stables: besides horses of Turkistan, and those bred in the royal studs of Hindoostan, which, for figure, temper and motion, are equal to the horses of Irack: likewise colts from the royal studs; Cutch horses, and large mares, in droves; and elephants firm as mountains, and fleet as the spheres, such as Soomerut, Alumguj, Gujraj, Bunraj, Aurunguj, Maháseroop, Mahasunder, Juggetsewbhá, the victorious in battle, and a great number of other elephants belonging to the troops of the Kowr, and those for fighting; camels of the Boghdee species, and swift dromedaries; Jernazehs, and fleet mules in strings, thousands of strong oxen, and a great many Gujerat chariots, and carts for carrying loads. Also warlike weapons and implements, both in the Kowrkhaneh and the arsenal; such as Yemen sword-blades named Akbershahy, and the shedder of blood, the slicer, the devaster of ranks, the breaker of ranks, the nonpareille, and the like; together with western, southern, and Hindy swords, Jemdhers, Khunjers, Kupwahs, inlaid and ornamented with precious stones in great number; shields made of rhinoceros's hide, ornamented with paintings by rare artists, and others inlaid and enamelled; likewise Gujerat arrows, and Tartarian bows, Lahoree, Multanee and European spears; Daowdee armour, coats of mail, cuirasses, gauntlets, helmets, &c. There are also numberless dresses of Europe and Cashan bro-

و اسباب کار خانات سرکار فیض آثار و سرانجام و سامان توپخانه از توپهای
کلان نامی مثل قلعه کشا و دشمن کش و دشمن کوب و فیروز جنگ و دشمن
کداز و غیر آن و توپهای هوایی و بندوقهای بیخطا مثل بی بدل و نادر الزمان و
و زنبروک و کجئال و شتر نال و هتئال و کولهای کلان و خورد سرب و باروت
و امثال آن از احاطه تصور افزون است و پیوسته در کار خانه والا توپهای کلان
با تمام توپ سازان فرنگی و دکهنی استعمال می شود و هنگامه توپ سازی همیشه
کرم است و صاحب اهتمام چابکدست مکرر توپهای عظیم را بر کردونها و عرابها
و رهلها بار کرده بکابل و قندهار بردند و آوردند و به توپی را که انتقال و حرکت آن از
مکانی بمکانی در کمال صعوبت و دشواری است چند فیل و چندین گاو توانا و عمده و
فعله فراوان از راهها و دریاها و کوهها و جنگلها و جاهای صعب و دشوار به آسانی
کشیده می برند و چون اسباب دولت و مواد حشمت از کلی و جزوی در همه جا و همه
وقت آماده و مهیا است و کار فرمایان و کار پردازان در امثال امر قضا تقاضا کمر خدمت
و اهتمام بسته حاضر می باشند هر کار یک مشکل تر از آن نباشد به آسانی هر چه
تمام تر صورت انجام و پیرایه اتمام می یابد و هیچ کار در هیچ وقت موقوف و معطل
نمی ماند

بیان طور و ترتیب سواری عید پادشاه فلک اشتباه

اگر چه در هنگام سیر ممالک اقالیم طنطنه و دید به سواری هر روزه اقدس و اعلی
بمرتبه ایست که از غایت کثرت و از دحام خلایق و آواز نقیر و نقاره و صدای

cares and velvets ; together with furniture for the several departments of this prosperous state ; and artillery, ammunition and stores, large cannon that are famous, such as the subduer of fortresses, slayer of the enemy, smiting the adversary, the triumphant, melting the enemy, &c. also mortars and unerring matchlocks, such as the nonsuch, the wonder of the age ; besides wall pieces, Gujnals, and Shutternals, and Hutnals, with large and small shot, and lead and gunpowder, and so forth, in quantity beyond conception. And in the royal foundery, under the direction of Europeans, and dexterous gun-founders, large cannon are continually cast, the business of this department being conducted with great spirit ; and skilful and able persons have frequently transported large cannon, on machines, carts and carriages, from Kabul to Kandahar ; and whenever there is any great difficulty in transporting and moving a gun from one place to another, some elephants and strong bullocks, with a number of men of this department, easily draw them through roads, rivers and wilds, and over mountains. And whereas all the ways and means of supporting power and greatness in general, and particular, are ever in readiness in all places, and at all seasons, at the same time that the superintendants and managers of every department are always able and willing to execute orders immutable as fate ; so, the most arduous enterprize is accomplished with the greatest facility, no business or opportunity being neglected.

*Description of the Manner and Disposition of the Retinue that accompany,
on Festivals, the Monarch Sublime as the Firmament.*

Although, when his Majesty travels over his territories and dominions, such is the ordinary state and splendour of the sacred and sublime cavalcade, that the great concussion of people, together with the sound of kettle-drums and

کوس و کرنای زلزله در زمین و زمان می افتد اما در روز در آمد شهرها و نهضت
 با طرف ممالک سواری ارفع بشانی و آیینی ترتیب می یابد که دیده ارباب
 نظر در تماشای آن حیران می ماند خصوص در روز عید از شان و لوازم و اثاثه
 این دولت بی پایان و حشمت بیکران تفرج در تفرج و تماشا در تماشای شود و از
 دولت خانه والا تا عید گاه ارباب توزک و اهتمام و سا ولان چابکدست راهها و
 کوچهها و بازارها صاف و هموار میسازند و در تمام شهر از در و دیوار و دوکانها و راسته
 و بازارها به دیبای رنگارنگ آئین بندی می شود و خلائق بی شمار از شهر و نواحی
 فراهم آمده بر منازل سه طبقه و چهار طبقه و پشت بامها و طاقها و راو قها بر می آید و
 در بازارها و کوچهها و راهها عالمی مجتمع میگرد و آفتاب سپهر جاه و جلال شاه کنج بخش
 دریا نوال گاهی بر سمند خوشخرام کران بار و گاهی بر فیل فلک سیر کوه مثال
 سوار دولت کشته بعید گاه تشریف میفرمایند و از هر طرف زرهای فراوان نثار فرق
 مبارک می شود و فیض آن بخلائق میرسد چتر کلان آسمان فرا در پیش و
 آفتاب کیر فلک نظیر در هر دو طرف و مورچهها و چوریهای دسته مرصع در دست
 خاصان و مقربان شاه والا قدر بلند اقبال سایه وار عقب خورشید آسمان عظمت
 و پادشاهزادای نامدار و شاهزادای کامکار ستاره وار کرد پایه سریر خلافت و
 امرای عمده پیش قور و سایر امیران و امیرزادگان و بندهای جلو و کرز برداران
 کرز طلا و نقره بردوش و چیلها و غلامان و خانه زادان و فدویان حلقه بکوش
 با کلکیها و کمرهای مرصع و آراستگی و پیراستگی تمام پیاده در جلو و صدای زنگ
 جلوداران بکوش ناپید میرسد و اسپان عربی و عراقی بازین و یراق مرصع و
 مینا و طلا و ابائیها و زین پوشهای منحل زربفت طلا دوزی و فیلان سواری خاصه
 مع تخت مبارک و حونها و زینها و سازهای مرصع و طلا و کدیلهای منحل
 زربفت و افیال چتر دار و نشانهای صورت شیر و نقارهای اسپ و کرنا پیش

blasts of the trumpets, occasion an earthquake; yet this is greatly surpassed on those days when he makes his entrance into a city, or in marching to different parts of the Empire; at which times the sublime cavalcade is conducted with such order and magnificence, that the spectators are struck with amazement at the sight thereof; especially on a festival day, when the pomp and state of this boundless and magnificent Empire affords an unparalleled show of delight and splendour. From the palace to the Eidgàh, Marshals and Yessawuls clear and prepare the way. Throughout the city, the doors, walls and shops in the streets and markets are decorated with silken stuffs, of various colours. People innumerable of the city and suburbs are collected together, in houses of three and four stories, on the edges of roofs, in balconies and galleries, at the same time that all the markets, lanes, and streets are thronged by the populace. The sun of the firmament of pomp and glory, the Monarch, bestower of treasures, who is bounteous as the sea, proceeds to the Eidgàh on a stately powerful steed, or mounted on an elephant swift as the spheres, and firm as a mountain, whilst abundance of money is flung on all sides amongst the populace. In front is carried an umbrella touching the sky, and on each side a lofty aftàbgeer; behind are the principal officers with chowries and fans inlaid with precious stones, like the shadow after the sun in the firmament of greatness. The renowned and fortunate Princes, like stars, surround the foot of the throne of Empire. The Kowr is attended by the principal Omrahs, and in the suite are others of the nobility, and servants of state; mace-bearers, carrying on their shoulders gold and silver maces, together with Cheelahs, bondmen, devoted servants, with rings in their ears, decked with Kulgees and belts inlaid with jewels; and infantry marching with the utmost order and discipline, whilst the sound of the bells of the Jolowdaraun reaches the ears of the planet Venus. The Kowr is preceded by Arabian and Iraky horses, with saddles and trappings inlaid and enamelled, and of gold; housings and saddle-cloths of gold velvet and embroidery; and elephants of state, bearing the auspicious throne; and howdahs, with trappings and harness, inlaid, and of gold; and housings of velvet wove with gold; and other elephants carrying umbrellas and standards, with the figures of lions; then come horses, with kettle-drums and trumpets;

پیش و قور خاصه از شیر نشان و پنجه و تمّن و طوغ و کوبه طلا و نقارهای
 نقره بر فیلان با جره لاهی منحل زر بفت و سقرلاط ولایتی زر دوزی در عقب
 و لوازم دولت مثل میزان و شمشیر و بر چهری و کمان و ترکش و دال و بندوق
 و غیره در دست امیرزادگان اهل خدمت و سواریهایی خاصه مثل تخت روان و
 سنکها سنها و پالکیهای مرصع و مینا و طلا باعلاقیهای مروارید کلان و بهلای
 کجراتی پوشش منحل زر بفت و امثال آن با نواع زیب و زینت در جلو می
 باشد و میر توزگان جیغهای مرصع بر سر و عصاهای مرصع در دست و یساوان با
 عصاهای طلا و نقره و خدمتیها سر کرم بارگاه آسمان جاه و تا عرصه عیدگاه خدم و حشم
 از برق اندازان بلباسهای کونا کون از دکلای منحل و خلعتهای الوان و
 تفنکچیان پیاده منحل بنادریهای سقرلاط ولایتی و بانداران و نشان برداران
 بایر قها و نشانهای دارائی بسمه طلا دو طرف ایستاده می شوند و در و دیوار و کوچه
 و بازار گلشن و گلزار بهم می رسانند و در هر قدم و هر مکان تفرج و تماشای رنگین می
 شود و از آواز شادیانه و صدای کرنا و سورا آهنگ شادی و شادمانی بپرخ اطلس
 می رسد پادشاه هفت اقلیم زیشت بخش تحت و دیهیم شادان و فرحان و
 خورم و خندان تماشا کنان و فیضرسان بعیدگاه تشریف می فرمایند و بآن
 عظمت و شوکت و رفعت فرق فرقین سای را در سجده حضرت رب العزت
 بر جانماز و زمین نیاز گذاشته با طبقات انام از خواص و عوام بآئین پادشاهان
 اسلام نماز با جماعت می کنند و در هنگامیکه خطیب بر منبر بذکر القاب سامی و آبای
 کرامی بندگان اعلیٰ ضرب خاقان زمان و دعای بقای عمر و دولت خلیفه جهان زبان
 حق بیان را بلند آوازه می سازد بعنایت خلعتهای فاخر و زرهای و افر سر باوج آسمان
 می ساید

next follow the Kowr, or insignia of royalty, consisting of the figure of the lion, the hand, the tementowgh, the golden stars, the silver kettle drums, and an elephant decked in housings of gold velvet, and Europe broad-cloth, embroidered with gold: in the retinue are the appendages of state, such as the scales (or *crossed swords*), swords, spears, bows, quivers, shields, matchlocks, &c. carried by the sons of nobility, who have entered into the service. In the retinue is also the Khaseh Sewary, such as the Tuckhrewan, thrones, palkees, inlaid with precious stones, enamelled, and of gold, and with fringes of large pearls; also Gujeerat chariots, covered with gold, velvet, and such kinds of ornaments; the whole attended by Meer Toozees, with Jeegáhs of precious stones on their heads, and in their hands wands inlaid with jewels; yessawals bearing gold and silver staffs, and the Khidmuttea zealously devoted to the service of the sublime court. All the distance to the Eidgáh, both sides of the way are lined with the retinue and servants, consisting of Berkundazes in various dresses, coats of quilted velvet, and different kinds of Khelauts; and foot matchlockmen, arrayed in Nadirees of Europe broad cloth; and rocketmen, and flag-bearers, carrying flags and banners of Dáriey silk, stamped with gold. The doors, walls, streets, and bazars, of themselves form a parterre and flower garden; every step that you move through every place affording a new and delightful prospect; and in the sprightly notes of the trumpet and sackbut, the sound of joy and gladness is conveyed to the chrystalline sphere. The Monarch of the seven climates, who adds lustre to the throne, and to the diadem, proceeds to the Eidgáh with a placid countenance, diffusing satisfaction and delight into the hearts of the spectators; and amidst all this pomp and splendour, that head which is exalted to the greater and the lesser bear, is bowed down in adoration of divine providence, and prostrated on the earth in prayers and supplication, in the congregation of the people of all conditions, with whom he performs his devotions, conformably to the manners of Kings professing the faith. And whilst the preacher in the pulpit recites his great titles, and extols the ancestors of the mighty Monarch of the age, and lifts up his voice in supplications for the long continuance of the life and prosperity of the Khalif of the universe, he is rewarded with costly garments and abundance of money, so that his head is raised to the summit of heaven.

بیان سواری پادشاه بحر و بر هنگام سیر و سفر خیراثر

در هنگام نهضت رایات عالیات و ایام سفر خیراثر پیش خانۀ سعادت نشان
ترتیب می یابد و از هر منزل خوش منزلان و صاحب اهتمامان و داروغه و مشرف
و عمده و فعده فراشخانه از فراشان و بیلداران و سقایان و غیر ذلک پیشتر رفته
مکان قابل دو لتخانه انتخاب نموده کربوه و مغاک را انپاشته پست و بلند را هموار
ساخته چوب ترهای کلان متعدد در خور هر جا و هر مکان درست می سازند و در هر منزل
دو لتخانه مکمل و مرتب از آرامگاه مقدس و خلوت خانۀ و غسل خانۀ و دیوان
خانۀ خاص و عام و خواص پور باد دیور بهیا و دروازا و دیگر جاهای مشتمل بر
اسپکهای اطلس باف زری و خرکاهای و راوطیهایی والا منحل کاشانی و اطلس
فرنگی و سقرلاط و لایتنی زر دوزی و شامیانهای زر بفتی و در پردیهای منحل زر بفت و
سرا پردیهای منحل کاشانی و اطلس فرنگی و قناتهای منحل و چپینت میچلهی پطن و
اقسام زیب و زینت بطول یک کروه بر پامی شود و در کرد و پیش دو لتخانه مقدس
مازارهای متعدد مشحون به نعمتها و اجناس و اشیای کوناگون ترتیب می یابد و
دایرهای اختر برج جاه و جلال شاه و لا قدر بلند اقبال و پادشاهزادهای نامدار و
شاهزادهای بر خوردار و امرای عظام و سایر بندها بمثل و فاصله مقرر و منصوب می
گردد و بواسطۀ کثرت عظیم و طول و عرض احاطۀ اردو بر هردایره نشانی می
گذارند که دایره هر کس ازدور بنظر در می آید و انبوهی و ازدحام لشکر ظفر اثر بمرتبه
می شود که ازین منزل تا منزل دیگر خیمه بنجیم و طناب بطناب اهل اردو فرود می
آیند و در هر منزل جهانی تازه آباد می شود به مجرد بر آمدن پادشاه عالم کیر از

*Description of the Train which attends the Monarch of Sea and Land,
on his prosperous Excursions and Journies.*

Whenever the sublime standards are displayed, and during prosperous journies, the auspicious Peishkhanah is prepared, and at every stage Khushmunzels *, and other officers, the Darogah, the Mushreff and others, belonging to the Ferashkanah, † the camp-colourmen, pioneers, water-carriers and such like, go on before, and, making choice of a spot fit for the royal encampment, fill up all excavations, and level the ground, where they prepare several platforms suitable to every place and situation. At every stage is pitched a complete set of tents, consisting of the sacred sleeping apartments, the baths, the public hall of audience, apartments for the women, fitted up with windows, and other accommodations, such as Uspucks ‡ covered with satin and tissue, royal Khurgahs and Rowties § made of Kashan velvet, and Europe satin and broad cloth embroidered with gold, canopies of gold stuffs, hangings for doors, made of gold velvet, and curtains of the same materials, tent walls of velvet and Masulipatam chintz; these tents are a cose in extent: around and in front of the Dowletkhaneh, are erected several markets, stored with all kinds of viands, articles and wares. The pavilions of the Star, the constellation of pomp and splendour, the auspicious Monarch, together with those of the renowned Princes, the King's sons, of happy endowments, the principal nobility, and of all the other attendants, are placed in due order, at fixed distances: and on account of the great length and breadth of the boundaries of the camp, a flag is set up at every tent, that the quarters of every one may be distinguished at a distance: and the number of the victorious troops is so very great, that the tents and tent-ropes extend from one stage to another, and at every stage a new world is peopled. As soon as the Emperor, the conqueror of the world, steps forth from the Dowletkhaneh,

* Or quarter-masters.

† Or camp equipage.

‡ A small kind of tent.

§ Other kinds of tents.

دولتخانه فلک نظیر کوس کامرانی و تقاره شادی می نوازند که صدای آن بلوش
 ناپید می رسد و اعلی حضرت خاقان زمان ثوبت بنوبت بر سوار یهای خاصه مثل
 فیل فلک شکوه و سمند سبک سیر کران بار و تخت روان و سنگها سن مرصع
 بادبد به و طنطنه و حشمت و شوکت تمام سوار دولت کشته شکار کنان و صید
 افکنان بدولتخانه مبارک تشریف می آرند و بنحشیان عظام و امرا و منصبداران و
 سپاه ظفر آثار بیرون از شمار با سایر خدم و حشم و فیلان و اسپان و دیگر آلات
 و علامات دولت روز افزون در قورمی آیند و سواری حضرت بیکمان و اهل محل
 از اسپان و فیلان آراسته و چند ولها و محفها و پالکیها و دولیهای مرصع و مینا و
 طلا و تقره و عماریهایی پوشش منحل زربفت و نشانها و بانها و سرادقهای زرنگار
 بآیین تمام ترتیب می یابد و ناظران و خواجه سرایان و دیگر منسوبان و متعلقان
 لوازم اهتمام را بجائی می رسانند که صبارا مجال عبور نمی ماند و فرق راجپوتان که
 در شجاعت و اخلاص مشهوراند همچو کوه آهن در کرد و پیش سواری
 محل می باشند و باین کثرت و هجوم و اجتماع خواص و عوام و انبوهی عمله
 و فعه کار خانجات و سایر خلائق و علایق و عوایق اردو بیت و دهشت حکم قضا
 جریان و هراس و ملاحظه سیاست عدالت پادشاهی بمرتبه ایست که بیچکس بمیوه
 و مزروعات دست نمی تواند کرد مگر شخصی که دست از جان بشوید و دست
 خود بدست خود قطع کند و بجهت اهتمام راهها و زراعتها امرا و منصبداران و
 اعدیان تعیین می شوند و در هر سفر داروغه و امین پایمالی مقرر است که اگر با
 وجود ضبط و اهتمام زراعت تلف شده باشد زر نقد از سرکار خالصه شریقه میدهند
 و چون طبع پادشاه عالم پناه راغب سیر دریا است از مستقر الخلافت
 اکبر آباد تا دارا الخلافت شاهجهان آباد کشتیهایی سواری خاصه به پوششهای زر دوزی
 و نشیمنها و صحبها و قبا و کلسهای مرصع و مینا و طلا مرتب و مزین میشود و صدای

(which resembles the sky,) the drum of prosperity and the kettle-drum of mirth are beaten with such spirit, that the sound thereof reaches the ears of the planet Venus. His sublime Majesty, the Khakan of the age, has different modes of conveyance; mounted either on a stately elephant, or on a fleet and powerful steed, or else carried on a Tuhktrewan, or in a Sunghassen of gold and silver, inlaid and enamelled, he proceeds with the utmost pomp and magnificence, amusing himself with hunting and hawking to the next stage. In the train are the principal Buckhshies, the Omrahs, Munsebdars, and victorious troops; elephants and horses, and all the insignia of state. The retinue of the Begums, and other persons of the seraglio, consists of dressed elephants and horses, Chundowls, Mahaffehs, Palkees and Doolies, ornamented with gold and silver, inlaid and enamelled, and curtains bedecked with gold; the whole being conducted with the utmost order and regularity. The superintendants, eunuchs, and other servants and dependants, observe such proper precautions, that it is impossible even for the Zephyrs to pass. The train of the Mahl (*or seraglio*) is encompassed by a band of gallant and loyal Rajpoots, resembling a mountain of iron. Amidst this immense multitude of great and small, the officers of the different departments, the dependants and followers of the camp, such is the fear and awe impressed by the command inevitably as fate, and so great the dread of his Majesty's justice and discipline, that, on a march, no person presumes to touch any fruit or standing crops, excepting one who having washed his hands of life, has resolved to be his own executioner. For the protection of the roads and the standing crops, there are appointed Omrahs, Munsubdars, and Ahdyans; and on a march, it is the business of a Darogha and an Aumeen to estimate any damage, in order that if, notwithstanding these regulations and precautions, the standing crops should suffer any injury, they may issue ready money from the royal exchequer. His Majesty being fond of making excursions on the water, there are kept in readiness from the city of Akberabad to the capital Dehly, for the royal conveyance, boats ornamented with coverings and seats of gold embroidery, and rails and knobs either inlaid, enamelled, or of gold: and the shouts of the rowers, with the noise of the dashing and foaming of the water, resound to the sublime regions. The royal barge is followed

شادیانه و جوش خروش دریا بهلا اعلیٰ میرسد و از عقب سواری خاصه کشتیهای
 اهل محل و کشتی و سفینه و زورق امرای عظام با پوششهای رنگارنگ پی هم
 بترتیب تمام میروند و روی دریا لاله زار میگردند و ضابطه این دولت بیکران بحریست
 که در سیر و سفرهای کشتیهای خاصه برار آنها بار نموده در اردوی ظفر قرین می آرند و در
 تالابها و رودها انداخته سیر و شکار ماهی و مرغ آبی میفرمایند و در سفرهای دوردست
 در هر ملک بر سر هر گذر کشتیهای خاصه موجود و مهیاست

بیان کیفیت و کثرت و جامعیت اردوی معلی

اردوی کیهان پوی شهرست روان و ملکی است همیشه آبادان و کثرت و هجوم
 اردوی جهان پیمای از ناطق و صامت بمرتبه میشود که پهلو به پهلو و دوش بدوش و پای بر
 پای یکدیگر گذاشته میروند و ارباب حرفت و صنعت که وطن مالوف آنها اردو بازار
 است و خانه بردوش این طایفه است باحمال و اشغال و اهل و عیال بجمعیّت خاطر
 و فراع بال با افسانه و ترانه طی منازل مینمایند و در کوچ و مقام باهم کتخدائیها
 میکنند و توالد و تناسل پسر و دختر در اردو میشود و اطفال را در سبد انداخته و
 سبد را بردوش گذاشته بمنزل می آرند چون حفظ الهی و عدالت شاهنشاهی
 شامل حال خلایق است با این همه انبوهی و ازدحام خلایق که از احاطه تصور بیرون
 میباشد طفل یکروزه تا پیر صد ساله از دست و پای اسپ و فیل سلامت میروند
 مطربان و رقاصان و بازیگران هردیار نغمه کنان و دف زنان می آیند و صدای
 جرس و زنگ و زنگوله و آواز مردم و شور و غوغای انسان و حیوان بفرسنگها

by those with the women, whilst the barges, and large and small boats of the nobility, follow in the greatest order and regularity; the surface of the river resembling a bed of tulips. Such is the order and good management of this boundless empire, that, on parties of pleasure and journies, royal boats are conveyed on carriages along with the retinue, and which being launched into lakes and rivulets, his Majesty enjoys the sports of hunting and fishing. In all remote situations, royal boats are kept in readiness at every ferry.

Description of the Nature, Extent, and Multitude of the Royal Camp.

The camp, which measures the world, is a moving city, a country always in a flourishing state! and the crowd and multitude of people and cattle therein is such, that they move on, side by side, and shoulder to shoulder, and foot against foot of one another. Artificers and mechanicks, to whom the market of the camp is their beloved native country, and who are said to carry their houses on their backs, march with their women, bag and baggage, with contented minds, joyfully telling stories, or singing. Whether marching or halting, they intermarry, beget and bring forth sons and daughters in the camp, and the new-born infant is brought in a basket to the next stage. The care of divine providence, and the blessings entailed on the royal justice, are extended to all conditions of people; so that amidst this immense concourse, exceeding the bounds of imagination, the infant of one day, and the old man of one hundred years of age, pass unhurt amongst the feet of horses and elephants. Minstrels, dancers, and jugglers of all countries, proceed singing, dancing, and beating their drums, whilst the ringing and tinkling of great and small bells, joined to the noise and clamour of men and cattle, may be heard at the distance of pharsangs: and so great is the multitude, that the line of march is two cos

میرسد و از غایت هجوم بعرض دو کروه راه میروند و بر دریایا و نالها و کتلها و
 جاهای نشیب و فراز کثرت خلائق بمرتبہ کمال میشود بر دریایای کلان پل های محکم
 عریض متعدد می بندند و صاحب اهتمامان جائی استاده خلائق را بسہولت
 میگذارند و انبوهی لشکر ظفر اثر و سایر الناس بمرتبہ میگردد کہ مردم تا دو روز و —
 روز بر کنارہ دریا توقف می نمایند و اکثر اوقات برای رفاهیت مردم مقام پادشاهی
 نیز واقع میشود و از غایت کثرت پسر از پدر و دختر از مادر جدا میشود و
 باز بہم میرسد و از ہر کس ہرچہ کم شود عسان و جاسوسان گرفته می آرند
 و مردم مال خود را شناختہ میکیرند و اگر شخصی از راه دور شبہای تار بارد و بیاید
 و خانہ آشنا نیابد نزدیک بدو لتخانہ والا زیر کاسی دیایعنی چراغ آسمانی شب
 میگذارند و از انجا سراغ مطلب میکند و در سفر کابل و کشمیر مدار بر مزدور
 سربار است و مزدور کشمیر ہزار در ہزار از کشمیر تا بیای طہطہ بہم میرسد و زیادہ از
 مزدور ہندوستانی بار بر میدارد چنانچہ در سبدہای کلان آدم بیمار را گذاشتہ و سبد را
 بر پشت انداختہ می برند و انچہ در ملکها و شہرہای عمدہ بہم نرسد در اردوی معلی
 کہ مرجع اصناف خلائق و مجمع خوبیہای آفاق است آمادہ و مہیا است و سوداگران
 و بیوپاریان و جوہریان و صرافان و اقسام مردم و سایر اہل حرفہ و صنعت از تقود و
 جواہر و امتعہ و اشیای ہر دیار دو گانہا مملو دارند و ہر راستہ و بازار از ہزار
 و بقال و عطار و غلہ فروش و حلوا فروش و روغن کر و طباخ و گلہ پز و قصاب
 و صیاد و مرغ فروش و ترکاری فروش و کل فروش معمور و صنف دیگر از
 شال فروش و رفوگر و خیاط و بافندہ و نداف و اتوکش و ابریشم فروش
 و چہاپہ کرد و رنگریز و اسلحہ فروش و شمشیر کر و تیر کر و کمانکر و صیقل کر و آہنکر
 و درود کر و خراط و چرم کر و سراج و پالان دوز و نمد کر و پوستین دوز و قالی
 فروش د نمد فروش و کهنہ فروش و دیگر خورده فروشان کہ از آینہ تا
 شانہ و از رشتہ تا سوزن در بساط آنها است با فرزندان و متعلقان خانہ در اردو
 دارند و طبقہ و فرقہ دیگر از کتب فروش و کاتب و صحاف و کاغذ ساز و

in breadth; and at rivers, defiles, and other places that are difficult to pass, the crowd and press is inconceivable. Over great rivers several strong bridges are thrown, and careful officers are placed at proper stations to enable the people to pass over with ease. The number of the victorious troops and people of all descriptions is so great, that sometimes they are detained two or three days, before the transportation of the whole across a river can be completed; and sometimes, for the ease of the people, his Majesty halts at the passage. Such is the bustle and confusion, that sons lose their fathers, and daughters are separated from their mothers, but rejoin them after a time: whatever is lost by any person, the officers of the police recover, and restore to the rightful owner. After a long march, when any one does not arrive till late on a dark night, so that he cannot discover the quarters of any of his acquaintance, he passes the night under the Akássydyáh, or the sky lamp, where he makes the necessary inquiries. On marches to Cabul and Cashmeer every thing is transported on the heads of porters, thousands of whom offer themselves for hire from Cashmeer to the borders of Tatah, and carry heavier burthens than those of Hindoostan, insomuch that one of these porters will carry on his shoulders a man in a large basket. Many articles that are not procurable in large countries and cities, are to be found in the royal camp, it being the resort of all descriptions of people, and the repository of the choice productions of every country. Merchants, dealers in grain, jewellers, bankers, and other classes of men of business, and all kinds of artisans and mechanics, have shops stored with money, jewels, merchandize, and goods of every country; and in every street and market are linen-drapers, grocers, druggists, corn-factors, confectioners, oil-men, cooks, jelly-makers, butchers, game-catchers, and flower-sellers, in a flourishing condition; besides other classes, such as dealers in shawls, ruffugurs (or fine drawers), weavers, taylors, cotton-carders, uterkush, silk-men, linen-printers, dyers, arm-sellers, sword-cutlers, arrow-smiths, bow-makers, armourers, black-smiths, carpenters, turners, curriers, harness-makers, pack-saddlers, felt-workers, old brokers, and other retail dealers, who expose on their carpets small wares from a looking-glass and a comb to thread and needles, and all of them with their families reside in the royal camp. There are moreover other classes and

مهره کش در کوچ و مقام بکار خود مشغول اند و بازار خرید و فروخت برده و اسپ و سایر جانواران چرنده و پرنده و دیگر اشیای علیحده ترتیب می یابد و در هر بازار بايعان و دلالان مقرر و معین اند و در بازار آسیای کثیر در گردش است و در هر طرف صدائی نوائی و شور و غوغا است با ینحال هیچکس را قدرت بر زیاده سري و شوخي و بی اعتدالی نیست و از ضبط و اهتمام و بند و بست داروغها و صاحب اهتمامان در سفر و حضر نرخ غله و اجناس بیکطرز است و همیشه درست می ماند ارزانی و فراوانی هر جنس و هر چیز بمرتبه اعلی می شود و گاه و بیه کبخی در کبخی بهم میرسد و دواي هر درد و مصالح هر کار و عمل و فعل هر قسم در اردو موجود است و آخر روز در وسط اردو از هر طرف بازاری آراسته میشود و اقسام خلائق از سپاهی و اکابر و اصاغر سوار و پیاده نشست و ایستاده تماشا میکنند و انواع اشیا و اجناس و سایر مایحتاج سفر و حضر در معرض خرید و فروخت می آید و در شبها هنگام داد و ستد و خرید و فروخت کرم تر از روز میشود هر یکی مشغول بکاری و در پیش هر دو کانی چراغ افروخته و تمام روی بازار بچراغان روشن گشته و در هر جا قصه خوانان و نغمه پردازان و رقاصان و بازیگران به دیار در کار و کسب خود کرم و در پیش خانه هر امیری فقیری و در اطراف و جوانب ارد و لنگرها و مکانها برای فقرا آماده و چاوشان و مستحقان در هر طرف آن شهر عظیم الشان هوشیار و خبردار می باشند

بیان احوال صید و شکار خاصه

در سرکار والا جانداران شکاری صحرائی از شیران نامی و هیزر و ببر و پلند و غیره قلاده در قلاده و آهوان جنگی و آهوان آهوکیر راس در راس و تازی شکاری

tribes, as booksellers, scribes, book-binders, paper-makers, and paper-polishers, who on marches, and on halting days, are busied in their respective vocations. There is a distinct market for buying and selling slaves and horses, and all kinds of creatures that graze or fly; and other goods are exposed for sale separately. In every market are established sellers and brokers. In the bazar large corn-mills are worked, so that on all sides there is noise and clamour; nevertheless no one is allowed to be guilty of violence, oppression, or intemperance. Through the order and good management of Darogahs, and other diligent officers, whether on a march or at a fixed station, the price of grain and other articles is always at the same price, without any variation; every thing being in the highest degree of cheapness and perfection. Grass and fire-wood are also in great plenty; and materials for every work, and servants of every description, are to be procured in the camp. At the close of day, a market from all quarters is held in the midst of the camp, where all descriptions of men, soldiers, great and small, horse and foot, sitting and standing, are looking about them: and every sort of goods and wares, with all kinds of necessaries for a march, are brought to this place of traffic. At night, traffic is carried on with more spirit than during the day, every body being employed in some business or other. In front of every shop a lamp is lighted, so that the whole face of the market is illuminated. In every place, story-tellers, musicians, dancers, and jugglers of every country, exhibit their respective feats. Before the tent of every Ameer, lives a Fakeer; and on different sides of the camp are established refectories, and accommodations for the poor. Cháouchies and watchmen are attentive and vigilant in all parts of that great city.

Description of the Royal Travelling and Hunting.

There are many wild beasts belonging to the sublime court, such as lions, tygers, &c. fighting and decoy deer, coursing greyhounds; also birds that soar

قلاده و پرندهای آسمان پرواز از شنقار و بازها و شاهین بی نظیر و بھرهای بی
 مثل و جره و باش و امثال آن دست در دست و حمل و فعله چون قراولان
 و قوش بیکی و قوش خان و میر شکاران و شکار بانان فراوان شکار شیر
 و پلنگ و هزبر و ببر خاصه پادشاه شیر شکار است و شکار آهو و نیله گاو و
 کور خرب بندوق خاصه می شود و از غایت صفای شست تیر آنحضرت بی خطاست
 و از شنقارها و بازها و شاهینهای آسمان پرواز و بھرهای فلک تاز و جرهایی تیزرو و
 باشهایی زود رس که از دست مبارک به پرواز می آیند آن قدر چرز و دراج و
 مرغابی و قاز و کلنگ و غیره شکار می شود که با کثر بندهای دور و نزدیک می رسد
 همچنین در دریا و کولابها و رودها و تالابها به نشاط و انبساط تمام شکار ماهی و مرغابی
 می فرمایند و در هر ملک و هر شهر بجهت محافظت رمنها و شکارگاههای خاصه
 میر شکاران و قراولان مقرر و معین اند هرگاه حکم اقدس بشکار قمرغه صادر می
 گردد صاحب اهتमान چابک دست چندین هزار مرد اجوره دار از شهر و قصبها فراهم آورده
 از هر چار طرف احاطه نموده شکار بسیار از جانوران دشتی و کوهی آماده و مهیا
 گردانیده از راه دور حلقه را تنگ تر ساخته بجای معین می رسانند و اعلی حضرت خاقان
 زمان باختران برج دولت و اقبال یعنی پادشاهزادها به آن مکان تشریف برده
 با احتیاط و انبساط تمام بدفعات شکار می فرمایند بعد از آن حکم جهان مطاع عالم مطیع
 علی العموم شرف تقاضی یابد و فیض آن بنخاص و عام می رسد

the sky, such as falcons, hawks, matchless royal falcons, behrees, jurehs, budhehs, &c. the officers of this department, such as Kerawuls, the Koshbegee, the Koushékan, Meer Shekár, and huntsmen, are very numerous. The pursuit of the lion is appropriate to the Monarch, (*styled* the hunter of the lion;) deer, the neelgáu, and the rhinoceros, are also royal game: and such is his Majesty's dexterity in archery, that his arrow never errs. The high soaring and fleet falcons, hawks, royal falcons, behrees, juhrees, and bashahs, that are let fly from the royal head, seize such a quantity of bustards, quails, teal, geese, cranes, &c. that they are distributed amongst the servants of all ranks. In like manner, on rivers and lakes, his Majesty enjoys the sports of fishing and fowling in the highest perfection. For the preservation of the parks and royal hunting seats, in every country, city and town, there are stationed Meershikars, and Kerawuls. When his Majesty gives orders for hunting in the Kummerghah, the appointed officers exert themselves in collecting together from the cities and towns some thousands of hired men, and having encompassed a space of ground, abundance of game, consisting of animals of the wilds and mountains, are thus drawn together; the circle is then gradually reduced, till they arrive at an appointed spot, whither his Majesty and the Princes having repaired, enjoy the sport in the highest perfection; after which his Majesty gives permission for the diversion to be general.

PART THE THIRD.

PHRASES AND DIALOGUES,

IN

PERSIAN AND ENGLISH.

ADVERTISEMENT.

The following Persian Phrases and Dialogues were written by a Moonshee, employed by the late WILLIAM CHAMBERS, Esq. in the year 1793. The subjects were dictated, and the work superintended, by Mr. CHAMBERS, whose critical skill and precision in that language is so well known, that the publication cannot fail of proving a valuable acquisition to Learners. The sentences, as far as page 10, were translated by himself; and the rest were completed by the Editor.

MODES

OF

SALUTATION.

When equals meet, they salute each other with these words: صاحب سلامت or Peace be to you, sir!

When a native accosts one whom he deems much his superior, he says, بندگی حضرت which is as if he should say, "I am at your Highness's service."

Inquiries after Health, &c.

خبرو عافیت Are you healthy and well?

The following are used from inferiors to superiors, and mean nothing more than

مزاج مبارک or مزاج شریف } How do you do, sir?
 مزاج اقدس or مزاج عالی }

Answers to the foregoing, &c.

الحمد لله Thank God!

شکر خدا Praised be God!

That is to say, "I am well."

Inferiors answer thus :

در دعا or دعاویاد I am praying for you, sir.

دعای دولت I am praying for your prosperity.

Qu. از کجا آمدید From whence are you come?

از کجایم آید Whence come you?

از کجاستشرف آوردید The same.

از عاجزخانه From home.

از فقیرخانه or از بنده خانه	From home.
برای چه آمدید	Why are you come?
چرا تصدیح کشیدید	Why have you taken the trouble?
برای دیدن صاحب	To see you, sir.
برای ملاقات شما	To visit you.
کرم کردید or مهربانی کردید	You have done me a favor.
نوازش فرمودند or سرفراز فرمودند	You have done me honor.
ذات صاحب ورینمملک غنیمت است	It is happy for this country that you are in it, sir.
از بزرگی خود می فرمایند	You are so good as to say so.
نام شما چیست	What is your name?
اسم شریف صاحب	What is your name, sir?
اسم نحیف فلان	My name, sir, is so and so.
{از دیدن شما خوش شدم از ملاقات شما محظوظ شدم}	I am happy to see you.

If an Inferior, thus :

مستفید شدم	It is to my advantage.
بندگی حاصل کردم	I have thus an opportunity of presenting my service to you.
سعادت حاصل کردم	I have attained an happiness by it.

Superior, on receiving a Visit, will say,

مشتاق بودم	I was desirous of seeing you.
شوق دیدن شما بسیار داشتم	I had a great desire to see you.

To which the Inferior rejoins :

تمنای ملازمت بسیار داشتم I had an earnest wish to wait upon you, sir.

At going away he says :

هرچند سیری نیست رخصت میشوم
باز بخدمت خواهم رسید
Though I am not satisfied, I nevertheless
must take my leave now; but will wait
upon you again.

The other replies :

خانه شماست هرگاه خواست باشید بیایید
The house is yours, come whenever you
please.

وقت فرصت گاه گاه می آمده باشید
You will come now and then, when you have
leisure.

مکرر در بندگی حاضر خواهم شد
I will come repeatedly to wait upon you.

اکثر در خدمت خواهم رسید
I will come frequently to pay my respects to
you.

برادر گوشه خاطر جاداده باشید
Give me a corner in your mind.

فراموشش نکنید
Do not forget me.

خدا سلامت دارد
May God keep you in peace !

فی امان الله
I commit you to the protection of God.

FAMILIAR DIALOGUES.

Of Reading and Writing.

در خواندن و نوشتن

منشی تحصیل شما تا بجای است
کدام کدام کتاب درس گرفتاید
انچه کتابهای رسمی درین ملک متداول
است

در کدام علم مهارت دارید و چند زبان یاد
گرفتاید

صرف و نحو و قدری از علم لغت بهم میدانم

زبان فارسی و هندی و بنکله گفتن میتوانم
این هر سه زبان فصاحت میکوئید

فصاحت گفتن خیلی مشکل است اما
تقلید اهل فصاحت میکنم
از نظم و نثر فارسی چند کتاب خواندهاید

دو دیوان و دو مثنوی و دو
انشا خوانده ام
و ابوالفضل

انشاء علامی و طغرا را درس دادن
میتوانید

کسی که همیشه درس میدهد او را یاد می
ماند من کم درس گفته ام

Moonshy, to what extent have you studied?

What books have you learnt?

I have read those books that it is customary
to study in this country.

What science are you acquainted with, and how
many languages are you conversant in?

Grammar and Syntax, and I know a little of
Philology.

I can speak Persian, Hindostany, and Bengally.

Do you speak these three languages fluently?
(*lit. eloquently.*)

To speak eloquently is very difficult, but I
imitate (mimick) eloquent men.

What books have you read in Persian verse
or prose?

I have read two or three Dewans, two or three
Masnevis, and two or three books of
epistolary or miscellaneous compositions.

Are you able to teach a person the letters of
Abul Fazl, or Tugra?

One who constantly teaches *such books* has
them fresh in his memory; I have taught
but little.

در عبارت این هر دو کتاب خوب قدرت
دارید

Have you, however, a good acquaintance with
the style of these two books?

در متن قدرت دارم اما در معنی جا.جا
اشتباه میشود

I have read the words (*lit.* the text), but may
perhaps have, here and there, some doubts
about the meaning.

متن را بدرستی خواندن می توانید و
اقسام اضافتها را میدانید

Can you read the text with propriety? and
do you know the various kinds of Izafas*
there used?

دعوی نمیکنم اما بقدر مقدور میتوانم خواند

I do not pretend to great things, but I will
read as well as I can.

تعلیق می نویسید یا شکسته
صرف نستعلیق نیست شکسته آمیز مینویسم

Do you write Nustaleek; or Shekusteh?

I do not write pure Nustaleek, it is mixt
with Shekusteh.

خط شما اصلاحي است یا طبعي

Is your hand formed by rule, or is it formed
by mere habit?

چند روز خوشنویس اصلاح گرفته بودم
آخر از روی تعلیم مشق کردم

I learnt for some time from a fine writer, and
have since practised with copies.

مشق جلی کردید یا خفی یا قلم اوسط

Have you practised in large or small, or mid-
dling hands?

جلی کم مشق کرده ام کثرت قلم اوسط و
گاهی خفی هم می نویسم

I have not practised large hand much, but have
for the most part written with a middling
pen, and I sometimes also write small.

فردا نمونه خط خود بیاورید به بینم که نشسته
یافته است یا نه

Bring a specimen of your hand-writing to-
morrow, and I will see whether it be a
settled hand or not.

چند سطر نوشته بخدمت خواهم گذرانید
اگر چه قابل گذرانیدن نیست

I will write a few lines, and present them to
you; though not worthy, perhaps, of be-
ing presented.

چه قدر مشا هره خواهید گرفت راست بگوئید

How much per month will you accept of? tell
me true.

صاحب قدر دانند در آنچه پرورش بشود
مقرر فرمایند

You, sir, are the best judge of my deserts, be
pleased to appoint me what may suffice
for my support.

* Construction of one Noun with another.

پیشتر کجا نوکری کرده اید و چه در ماه
داشتید

پیش فلان صاحب و فلان صاحب بوده ام
در ماه اینقدر می یافتم

آنصاحب از شما چکار می گرفت و چند
ساعت حاضر می ماندید

بوقت ده ساعت میرفتم تا دو پاس درس
میکرفتند

چه چیز می خواند و چه قدر محنت می کرد و
چند سطر یاد می گرفت

زبان فارسی می آموختند و از مصدرات و
کردان آن یک صفحه یاد می کردند

باز هیچ کتاب هم شروع کرد یا صرف
زبان می آموخت

قواعد فارسی و کتاب انوار سهیلی هم می
خواندند

طبیعت او چگونه بوده معنی را بدرستی
می دریافت

بسیار خوش طبع بودند و دریافت معنی
بزودی می کردند

آخر چیزی سواد پیدا کرد یا همچنان ماند

تا که من بودم بر عبارت فارسی قادر شده بودند

شما نوکری گذاشتید یا او بر طرف کرد

من بیمار شدم او شان منشی دیگر را نگاه
داشتند

Whom did you serve before ? and what had
you per month ?

I was with such and such a gentleman, and
I had so much per month.

What work did that gentleman employ you
in, and how many hours did you attend ?

I used to go at ten o'clock, and he learnt of
me till noon.

What did he learn, and how much trouble
did he take, and how many lines did he
get by heart ?

He learnt the Persian language, and used to
get by heart a page of (infinitive) verbs,
with their inflections.

Did he also begin some book, or did he
merely learn *to speak* the language ?

Persian Grammar, and the book *called* the
Anwar Soheilee, he also read.

What kind of genius had he ? did he clearly
comprehend the meaning ?

He had a very good disposition for learning,
and quickly comprehended the sense.

At last did he attain to some proficiency in read-
ing, or did he continue in the same state ?

During the time that I was with him, he had
acquired skill in the Persian style.

Did you quit his service, or did he discharge
you ?

I was sick, and he entertained another Moon-
shy.

خوب من شمارانگاه میدارم و این قدر در ماه
خواهم داد

بالفعل همین قبول میکنم آینده امیدوار
پرداخت ام

هر روز پیش از آنکه در عدالت بروم بیایید

چیزی نوشته بیاورم یا که آمد نامه در سر کار
موجود است

مصادر فارسی باکردان هر یک مصدر
نوشته بیارید

صاحب کاغذ عنایت کنند در دو سه روز نوشته
می آورم

کاغذ خوب می دهم شما هم خوشخط بنویسید

امروز یک جز نوشته آورده ام شروع فرمایند

Well, I engage you; I will give so much
per month.

For the present, I agree to this, and hope
afterwards to obtain a suitable maintenance.

Come every day before I go to the Court-
house.

Shall I write something and bring it; or is
the Paradigma of Verbs at hand, in the
house?

Write and bring the Persian Infinitives, with
the inflections of each Verb.

Be pleased, sir, to give me some paper; in
two or three days I will write and bring
them.

I give good paper; do your part also, and
write a good hand.

To-day I have brought a section of writing;
be pleased to begin.

در رفتن بعدالتخانه و غیره

پیاده را بفرستید که از عدالت خانه خبر بیارد
عدالت نشسته است یا نه

پیاده از عدالت خانه خبر آورد مردمان می
آیند اما هنوز عدالت نه نشسته است

باز بفرستید که در آنجا بنشینند هرگاه کسی
از قضات بیاید خبر کند

Of going to the Court-house, &c.

Send a peon to bring intelligence from the
Court-house, whether the Court is sitting
or not.

The peon has brought intelligence from the
Court-house; the people are assembling,
but as yet the Court is not sitting.

Send him again, to remain there, and, when
one of the Judges comes, to give me
notice.

پیاده خبر آورد قضات آمدند و بر سر عدالت
نشستند

کهارانرا زود بطلبید که پالکي تیار کنند
من سوار خواهم شد
کهاران نوکر برای کار رفته اند اگر بفرمایند
کهاران اجوره دار بطلبم

برای چه کار رفته اند و که فرستاده است

چهار کس برای آوردن میمه و چهار برای
آوردن آب رفته اند
بار دیگر بی حکم من برای هیچ کار نروند
اگر خواهند رفت من خواهم زد

بزودی کهاران اجوره دار بطلبید مرا زود
سوار شدن است
روز بسیار شد کهاران اجوره دار بدست نمی
آیند

از دیوان کهار معاریت بطلبید چیزی انعام
خواهم داد

کهاران حاضر اند صاحب لباس بپوشند
پوشاک من بیارید و پالکي از پالکي خانه بر
آرید

هرگاه کهاران نوکر از کار برگردند نزد صاحب
بفرستم

البته بفرستید چرا که دیوان هم کارها دارد تا کمی
معطل باشد

The peon has brought word, that the Judges
are come and are sitting in Court.

Call the bearers quickly, that they may get
ready the Palkee ; I will ride.

The servant bearers are gone on some busi-
ness ; if you command me, I will send
for hackney-bearers.

On what business are they gone ? and who
has sent them ?

Four persons are gone to bring fire-wood,
and four to bring water.

Another time don't let them go on any
business without my order ; if they do,
I will beat them.

Send directly for hackney-bearers ; it is ne-
cessary that I should go immediately.

The day is far advanced ; hackney-bearers
are not to be found.

Desire the Dewan to lend his bearers, I will
give them some present.

The bearers are ready, sir ; put on your
clothes.

Bring my clothes, and fetch my Palkee from
the Palkee-Khaneh.

When the servant-bearers return from busi-
ness, shall I send them to you ?

Certainly, send them, because the Dewan
also has business—how long must he
remain unemployed ?

در انصاف کردن

فریادی برای نالش بر سر دروازه ایستاده
است

اندرون بطلبید و روبروی من بیارید
این فریادی حاضر است عرضی فارسی دارد
خوب عرضی از دست او گرفته باواز بلند بخواند

نوشت است که مرا شخصی در اثنای راه
ناحق زد و کوب کرده است
پرسید که آن شخص که بود و خانه او
کجاست و از چه چیز زده است

میگوید نوکر فلان صاحب است و خانه اش
در فلان محله است و از چوب دستی زده
است

پرسید که کواکان دارد که بوقت زدن
بچشم خود دیده اند

میگوید همه دوکان داران دیده اند اگر
طلب فرمایند کواهی خواهند داد

دستک و پیاده بفرستید که متعدي را گرفته
بیارد

متعدي را گرفته آوردند اگر حکم شود در حضور
بیارم

مدعي و مدعي عليه هر دو را همراه بیارید که
مواجه کنند

Of administering Justice.

A complainant, in order to prefer his suit,
is standing before the door.

Call him in, and bring him before me.

The complainant is present, he has a Persian
petition.

Well, take the petition out of his hand, and
read it aloud.

It is written, "That a person in the midst of
the road has beaten me unjustly."

Ask, who was that person, and where he
lives? and with what thing he has struck
him?

He says it is the servant of such a gentleman,
that his house is in such a quarter, and
that he struck him with a walking-stick.

Ask him, if he has witnesses, who, at the time
of striking, saw it with their own eyes?

He says all the shop-keepers saw it; if you
order them to be summoned, they will
give evidence.

Send a summons and a peon to apprehend
and bring the offender.

They have apprehended the offender, and
brought him; if you please, I will bring
him before you.

Bring both the plaintiff and the defendant,
that they may be confronted together.

مدعي ميگويد همين كس مرادر ميان راه
بناحق زد و كوب كرده است

مدعي عليه را پيرسيد كه چرا اورا زده و
سبب آن چيست

ميگويد قبل از اين يكسال اين كس مرا
زده بود امروز بدله آن كردم

بگوئيد كه چندين روز چرا نالاش نكردي
حالا دعوي بالاي دعوي نميشود

ميگويد از ان روز غايب بود امروز اورا يافتيم
و مكافات كردم

بگوئيد پيش حاكم چرا نالاش نكردي و خود
بنخير كي چرا زدي

ميگويد همين تقصير شده است حالا
صاحب مالك اند هر چه بفرمايند

يكماه اين را در قيد نگاهداريد بعد از ان
بگذاريد كه باز همچنين نكند

زنجير در پايش كرده نگهدارم يا همچنين باشد

زنجير در پايش دزد ميدهند اين كس دزد
نيست متهم است

مدعي ميگويد كه من بعد يكماه در وقت
خلاصي او بيايم يانه

بگوئيد در كار نيست هرگاه مدت يكماه
خواهد شد خلاص خواهد يافت

The plaintiff says, "This person, in the midst of the road, has struck me unjustly."

Ask the defendant why he struck him? and what was the cause of it?

He says, "A year ago this person struck me; to-day I have retaliated."

Ask him (*lit.* say to him), "Why, during so many days, have you not complained? now recrimination is not admissible."

He says, "From that time he had kept out of sight: to-day I found him and took vengeance."

Say to him, "Why did you not complain before a magistrate? and why have you beaten him through your own malevolence?"

He says, "In this I have committed a fault; now you, sir, are absolute, command as you please."

Keep him in confinement one month; after that let him go, that he may *learn* not to do so again.

Shall I keep him with a chain on his leg, or shall he continue thus?

Fetters are put on the legs of thieves; this fellow is not dishonest, but refractory.

The plaintiff says, "After the expiration of one month, at the time of his enlargement, shall I come or not?"

Tell him there is no necessity; when the space of a month shall have elapsed, he will be released.

در سیر دریا

دیون را بگوئید که اراده سیر دریا دارم
یک بجره خوب بیارد

بجره کلان مطلوب است یا بجره کوچک
یا متوسط

بجره کلان بیست ملاحی که در دریاچه‌هاش
شیشه نصب کرده باشند

بجره بکرایه روزینه بیارم یا بدر ماه یا با لمقطع

بکرایه روزینه بیارید اما کهنه و بدرنگ نباشد

دیگر کشتی برای لوازم و اسباب می
باید یا صرف بجره

بلی برای اسباب و شاکرد پیشه و غیره
چهار پنج منزل کشتی ضرور است

کدام روز صاحب سوار خواهند شد بفرمایند
که همان روز کشتیها بیاید

روز جمعه بعد حاضری سوار شده طعام
دوپاس بر کشتی خواهیم خورد

مراهم در خدمت همراه خواهند برد یا در اینجا
خواهند گذ است

شمارا البته همراه رفتن خواهد شد اکثر
بر سر کتاب خواهیم نشست

پس من هم به تهیه اسباب خود مشغول
باشم

Of an Excursion on the River.

Tell the Dewan that I intend making an excursion on the river: let him bring a good budgerow.

Is a large budgerow required, or a small one, or one of a middling size?

A large budgerow of twenty oars, fitted up with glass windows.

Shall I hire a budgerow by the day, or by the month, or for a specific sum?

Hire one by the day, but let it not be old or shabby.

Will another boat for the baggage and necessities be wanted, or only a budgerow?

Yes; for the baggage, the domestics, &c. four or five boats are required.

On what day, sir, will you embark? be pleased to let me know, that I may bring the boats on that day.

Friday, after breakfast, having embarked, I will dine on board the boat.

Will you take me along with you, or leave me here?

You shall certainly go along with me; I shall frequently sit down to my book.

Then I also will busy myself in getting ready my own things.

سفر دور و دراز نیست چندان اسباب
چکار دارید

در چند روز صاحب مراجعت خواهند کرد
بفرمایند

اراده دارم در یک هفته برگردم شاید
دو روز زیاده شود

در این صورت جریده باید رفت کران باری چکار

خیاط را بطلبید پارچه پوشاکی قطع خوانم کرد

خیاط حاضر است میگوید که تار و انگی صاحب
تیار نمی توانم کرد

بگوئید قطع کرده دوختن شروع کند هرگاه
تیار شود بدست کسی بفرستد

اول تهران را پیمایش کند که چند کز است و
درین چند قبا خواهد شد

پیمایش کرده میگوید دو قبا می شود و
یک ریزه باقی می ماند

معلوم شد اما چند دست استر برای این میباید

هر قدر که ابره است همان اندازه استر بدهند

بدهند و بگوئید دوخت خوب بکند که زود پاره
نشود

گازر را طلبیده پارچه های استعمال شمار کرده
نویسایند حواله کنید

گازر حاضر است میگوید مرا همراه رفتن
خواهد شد یا همین جا بشویم

It is not a very distant journey; what need
is there of so much baggage?

Be pleased to say, sir, in how many days you
will return?

I intend to return in a week, perhaps it may
be two or three days more.

This being the case, one must go lightly pro-
vided; what use is there of a great load?

Send for a taylor, I will cut out cloth for
my clothes.

The taylor is come; he says, sir, that he
can't get them ready before your departure.

Tell him to cut them out, and begin to sew
them; and when they are ready, to send
them by somebody.

First let him measure the piece, to see how
many ells there are, and how many coats
it will make.

He has measured it, and says there are two
coats and a small remnant.

I understand; but some cubits are required
for the lining.

As much as there is of the outer part, allow
the same quantity for the lining.

Give it him, and tell him to sew it well,
that it may not go to pieces.

Send for the washerman, and after having
taken a written account of the foul linen,
deliver it to him.

The washerman is here; he asks whether he
is to go along with you, or to wash here?

بگوئید زود می آیم همراه رفتن در کار نیست
از اینجا شسته بفرست

نوکران خوراک در خواست دارند میکنند
در سفر معمول است

تحقیق کنید اگر معمول است البته باید داد
من نمیدانم دستور چیست

بخانه صاحبان تحقیق کنم که نوکران در سفر
خوراک می یابند یا نه

بلی هر چه در سرکارهای دیگر است همان
دستور بدید

پرسیده بموجب سررشته دیگر سرکارها
خوراک بنوکران دادم

میکوند در راه خوف است چند سپاه
و سرب و باروت باید گرفت

چگونه خوف است بر راه خشکی یا بر راه تری

میکویند چند کشتی از سوداگر می آمد
شبنخونیان ریخته بغارت بردند

باز پیش حاکم نالش نکرد و تدارک آن
چیزی نشد

حاکم در سراغ گرفتن دزدان است
اما عمده بسیار رشوت خوراند

از اعمال عمده حاکم خبر ندارد و الا سزای آنها
بواقعی دهد

Tell him I shall return quickly, there is no need of his going along with me; let him send them from hence washed.

The servants want subsistence; they say it is usual on a journey.

Inquire; if it is customary, certainly you must allow it: I do not know what is the custom.

I will inquire in gentlemen's families, whether servants on a journey are allowed subsistence or not.

Yes; whatever is usual with other gentlemen, give according to that rule.

Having made inquiry, I have given subsistence to the servants, according to the custom in other families.

They say there is danger on the way; some sepoys, lead, and gunpowder must be provided.

What kind of danger is there? on the road by land, or the way by water?

They say that some boats belonging to a merchant were on the way, when some night robbers attacked and plundered them.

Then did he not complain to a magistrate, and has no reparation been made?

The magistrate is endeavouring to discover the thieves; but the officers are very corrupt.

The magistrate is not apprized of the practices of his officers, or he would punish them properly.

بیچاره فریادی چه مقدور دارد که دشمنی
تمام عمله حاکم بکند

پیش باین صورت دزد هرگز پیدا نخواهد شد
مال رعیت همش تلف خواهد شد

چند سپاهی نوکر نگاه دارید و بندوقها خریده
حوال کنید

سپاهی موجود اند اما بندوق در بازار میسد
نمیشود

سپاهیان را اسم نویسی کنید بندوق از
کمپنی خواهم گرفت

بیست کس سپاهی فی کس پنجروپی
اسم نویسی کردم

یک کس را سردار بر سر آنها مقرر
کنید که حکم را نئی کند

برای کرتی آنها بانات ضرور است اگر
بفرمایند خرید شود

چند طاقه درکار است بر آورد کرده خریده از
خیاط تیار کنانید

کرتی بیست کس سپاهی تیار شد
بندوق عنایت شود

من رقع نوشته میدهم در قلعه بفلان
صاحب بدهید او بندوق خواهد داد

رقعه صاحب بفلان صاحب رسانیدم انرا
خوانده بیست بندوق داد

The poor plaintiff, what power has he, that
he should draw on himself the ill-will
of all the magistrate's officers?

Then, according to this way, a thief will
never be discovered, and the property of
the subject will be always consumed.

Entertain some sepoy; and when you have
bought muskets, commit them to their
care.

The sepoy is present, but muskets are not
procurable in the bazar.

Write a roll of the sepoy, I will procure
muskets of the Company.

I have drawn out an account, twenty sepoy
at five rupees each per mensem.

Appoint one of them the head, that he may
command them.

For their coats, broad cloth is necessary; if
you order, it shall be bought.

Make a calculation of the number of pieces
required, buy them, and let a taylor make
them up.

The coats for twenty sepoy are ready, please
to bestow the muskets.

I will write a note and give you it to carry
to the fort, to such a gentleman, who
will give muskets.

Your note I conveyed to such a gentleman,
who, having read it, gave twenty muskets.

بند و قهارا بهر یک سپاهی حواله کنید و
بگوئید که صبح و شام قواحد کنند

بندوق بارازنک گرفته است صاف کردن
ضرور است

صیقل کررا طلبیده بنشانید که بند و قهارا
صیقل کند

سرب و باروت از کجا خرید کرده پیارم
و چه قدر سپاهیان بدهم

از فلان جا خریده آورده وزن بهر یک
قطاروزنه پر کرده بهر یک بدهید

موافق فرموده بجا آوردم
اسباب را بر کشتی حمل کنید فردا روانه
خواهم شد

برای اسباب شاکرد پیشه و غیره چند
کشتی بدهم

یک کشتی برای باورچی خانه و یک برای
بوئل خانه و دو برای شاکرد پیشه بدهید

برای سپاهیان یک کشتی علیحده باید داد
نه بر هر کشتی پنج نفر سپاهی بنشانید تا
نگهبانی بکنند

اسباب توشک خانه بالایی بجزیره حمل کرده
شود یا کشتی علیحده باید

صندوقهای پوشاک که برای تبدیل لباس
ضرور است بالایی بجزیره بگذارید

Give a musket in charge to each of the
sepoys, and tell them to perform their
exercise morning and evening.

The muskets are rusty; it is necessary to
clean them.

Send for an armourer, and make him sit down
and clean the muskets before evening.

From whence shall I buy and bring lead and
gunpowder, and what quantity shall I give
to the sepoy?

Having purchased and bought them from
such a place, and made them into charges,
fill up one row of cartridges for each of
the sepoy.

I have done according to your orders.

Put the baggage into the boat, I will set out
to-morrow.

How many boats shall I give for the baggage
of the domestics, &c.?

Give one boat for the kitchen, one for the
pantry, and two for the servants.

Must I give a separate boat for the sepoy?

No; place five sepoy on each boat, in order
that they may guard them.

Is the wardrobe to be put into the budge-
row, or must there be a separate boat?

The chest of clothes that are necessary for
change of dress, let them be put on
board the budgerow.

مطابق حکم کشتیها تقسیم شد و اسباب
بار کرده شد

Conformably to orders, the boats are allotted,
and also the baggage is on board.

در تجویز مقدمات عدالت

Of Law Proceedings.

فلان کس که عرضی داده است هر روز آمد
ورفت میکند در حق او چه حکم است

Such an one, who gave the petition, is every
day coming and going; what do you order
concerning him?

دعوی او صحیح نیست عرضی ناقص
نوشت است دعوی مجهول است

His plaint is not correctly stated: he has
written a defective petition; his pretension
does not appear.

پس عرضی او بکار نخواهد آمد علاج آن
بیچاره چیست

Consequently, his petition will be of no use.
What remedy is there for this helpless
man?

بگوئید دعوی مطلق مسموع نیست هر چیزی را
بقید تعیین ننویسد

Tell him, that a general claim is not cog-
nizable; he must specify every charge.

چگونه بقید تعیین بنویسد تا که باز ناقص
نشود

Please to direct after what manner he must
write specifically, that there may not again
be any defect.

یعنی هر چیزی را چه زمین و چه روپی و چه دیگر
جنس معین کرده بنویسد که این
قدر هست

In other words, every article, whether of
ground or money, or of any other kind,
being specified, let him express such a
quantity.

پس او را بگوئیم که عرضی درست کرده بیارد
بقسمی که مطابق شرع باشد

Then I will tell him to bring his petition
rectified, so that it may be according to
form prescribed by law.

بلی هرگاه عرضی با دعوی درست خواهد آورد
مسموع خواهد شد

Yes; as soon as he brings his plaint properly
stated, it will be heard.

این بار عرضی بادعوی درست نوشته
آورده است حالا چه می فرمایند
عرضی داخل دفتر کنید و مدعی علیه را
طلب نمایید

پیاده برای آوردن مدعی علیه رفته بود عذر
بیماری دارد آمدن نمیتواند

آدم معتبر بفرستید که بچشم خود دیده پیاید
که راست میگوید یا بهانه میکند

آدم رفته دید که فی الحقیقت بر بستر مرض
افتاده است حرکت کردن نمیتواند

اگر خود آمدن نمیتواند وکیل بفرستد که
بمقابل مدعی سوال و جواب نماید

میگوید مقدور در ماه وکیل ندارم برای
خوردن خود حیرانم

حاضر ضامنی بگیری و قرار کند که بعد صحت
حاضر شده سوال و جواب خواهم کرد

کسی را ضامن دادن نمیتواند اگر بفرستد
پیاده بر سر دروازه او بنشیند

میگوئید که برای خوراک خود عاجز است
پس خوراک پیاده از کجا خواهد داد

مردم برای این ضامن نمیشوند که بیمار
است اگر بمیرد چگونه حاضر توانند کرد

اگر حاضر ضامن نمیشوند مال ضامن
بشوند که در غیبت او از عهداش
جواب گویند

This time he has brought his case properly
written—Now, what do you order?

File the petition in the office, and summon
the defendant.

A peon went to summon the defendant, who
pleads sickness; he is not able to come.

Send a person of character to see with his
own eyes, and bring word whether he
says truth, or only uses a pretence.

A man went, and saw that it is truth; he is
lying sick in bed, he is not able to move.

If he is not able to come himself, let him
send a vakeel, who, in presence of the
plaintiff, may defend the suit.

He says, "I have not sufficient to pay a va-
keel's wages; I am distressed for my own
subsistence."

Take personal bail, and let him engage that,
after recovery, he will attend and answer
the complaint.

He is not able to give any one for his se-
curity; if you command it, a peon shall
be placed at his door.

He says he is distressed for his own sub-
sistence; and therefore, from whence can
he give the peon's charges?

No person will be security for him, because
he is sick; for, if he should die, how can
he be produced?

If they will not be bail for his appearance,
let them be security in the sum; that in
case of his non-appearance, they may be
responsible.

مال، ضامن هم کسی نمیشود چرا که مال ندارد
که کسی بعد از و بمدعی او نشان کند
پس امین برود و جواب دعوی مدعی از و
پرسیده نوشته پیارد که مبادا بمیرد
حالا که علیل است در رای او تفاوت است
حواس بجا نیست گرفتن جواب بعید
از عدالت است

پس مدعی را بگوئید که صبر کند اگر شفا یافت
جواب تو خواهد گفت و اگر مرد و ارثانش
را بگیرد

مدعی میگوید ورثه او در یتملک نیستند
بعد از موت او حق من تلف خواهد شد

بگوئید که هرگاه بمیرد ترکه او را گرفته بعد
اثبات دعوی در دین تو خواهم دانید

میگوید که این قدر ندارد که بعد از ان ادای
دین من خواهد شد شاید آنهم فروخته
بمیرد

هنوز دعوی مدعی باثبات نرسیده است
اسباب او فرق نمیتواند شد

مدعی میگوید که اگر از مرض شفا یافته
روپوشش شود پس مقدمه من چه طور
خواهد شد

بگوئید که همیشه در تفتحص احوال او باشد
هرگاه صحت یابد خبر کند که پیاده محصل
شود

Neither will any person be security in the sum, because he has no property which, after his death, any one could point out. Then let an aumeen go, and take down in writing his answer to the plaintiff's claim, and bring it, lest he should die.

Now that he is sick, his understanding is not clear, his faculties are impaired; it is illegal to take his answer.

Then tell the plaintiff to have patience: if he recovers he will receive his answer, and if he dies he will resort to the heirs.

The plaintiff says, "His heirs are not in this country; and after his death, there will be an end of my claim."

Tell him, that in case he dies, the effects will be sequestered; and after he has proved his claim, they will be given to him in satisfaction thereof.

He says, he has not sufficient property to satisfy my demand after his death; and perhaps even this will be sold.

As yet the plaintiff's claim has not been established, the property cannot be sequestered.

The plaintiff asks, "If, upon his recovery, he should abscond, what will become of my suit?"

Tell him to be constantly inquiring about his condition, and as soon as he recovers give notice, that a peon may be placed over him.

میگوید من در تفحص خواهم بود اما پاسبان
محل را هم حکم شود که ازو خبردار باشد
چو کی دار انجارا طلبیده تاکید کنید که از فلانی
خبردار باشد که مبادا راه گریز کرد

امروز مدعی خبر آورده است که مرض او
رو بشفا است و التماس مینماید که پیاده
بنشانند

خوب پیاده بنشانید اما خرج پاده از مدعی
بگیرید و زیاده از یکس نباشد

پیاده نشسته است اما مدعی علیه حاضر ضامن
میدید که در هفته آینده حاضر خواهم شد
حاضر ضامن بگریید و پیاده را از سردر وازه
اوبر خاست کنید

حاضر ضامن باین شرط می شود که اگر زنده
خواهد ماند من حاضر خواهم کرد

بلی در ست می گوید بدون زنده ماندن
چه طور حاضر تواند کرد

حاضر ضامنی نویسا نیده گرفته ام کجا
نگاه دارم

حواله سر رشته دار بکنید که نقلش گرفته
در سر رشته نگاه دارد

مدعی علیه حاضر شد ضامن ضامنی خود
خلاص کردن مینخواهد

چه معنی دارد تا که مقدمه آویزان است
حاضر ضامن ضرور است

He says, "I will make inquiry, but let the watchman of that quarter be ordered to look after him."

Having sent for the Chowkydar of the place, enjoin him to keep watch over such an one, lest he should attempt to run away.

To-day the plaintiff has brought intelligence that he is recovering from his disorder, and requests that a peon may be stationed.

Well, place a peon; but receive the peon's charges from the plaintiff, and don't let there be more than one man.

A peon is stationed, but the defendant is giving bail for his appearance next week.

Accept of personal bail, and recall the peon from his house.

The personal bail is conditional, to produce him if he continues alive.

Yes, he says rightly; without his continuing alive, how can he produce him?

Having caused a security bond to be written, and having taken it, where shall I keep it?

Deliver it to the seristadar, that he may take a copy, and preserve it in his office.

The defendant is present; the bail wants to be released from his engagement.

What does this mean? as long as the cause is pending, personal bail is required.

مدعي ميگويد اگر او ضامني خلاص کند پس
بر مدعي عليه پياده محصل شود

راست ميگويد اگر حاضر ضامن نباشد
البته پياده محصل خواهد بود

همان کس حاضر ضامن باشد يا شخص ديکرا
ضامن بکيرم

اگر انکس راضي باشد و ضامني خلاص
نکندهمان باشد والا ديکير اتيکيريد

انکس ضامني خود خلاص کرد کس ديکرا
حاضر ضامن کر قتم

بگوئيد در مثل آينده طرفين حاضر شوند
سوال و جواب کردن خواهد شد

مدعي و مدعي عليه هر دو حاضر آمده اند
اميد و ارند که تجويز شود

فرد دعوي مدعي حواله مدعي عليه بکنيد و
بگوئيد که جواب آين بنويسد

مدعي عليه جواب نويسته است که دعويهاي
خود را باثبات رساند

مدعي را بگوئيد که کواهان بيارد که دعوي او
بثوت رسد

مدعي ميگويد که يك کواه در اینجا حاضر است
و يکي در فلان جا است

هر کواه که در اینجا حاضر است او را بيارد
که آدای شهادت نمايد

The plaintiff says, "If he releases his bail, then let a peon be placed over the defendant."

He says rightly; if there is no personal bail, certainly there must be a peon to take charge of him.

Shall the same person continue the bail, or shall I take security from another?

If that person is willing, and does not remove his responsibility, let it be that same person, or else take some other.

That person has exonerated himself of the responsibility; I have taken personal bail of another.

Tell both parties to attend at the next meeting, when the trial will take place.

The plaintiff and defendant are both in attendance, and hope that the cause will be tried.

Give the plaintiff's brief to the defendant, and tell him to answer it in writing.

The defendant has written in answer, that he should prove his claim.

Tell the plaintiff to bring witnesses to establish his claim.

The plaintiff says that one witness is here, and another in such a place.

Whatever witness is present, let him produce him to give evidence.

زبان بندي کواه بکنم و قسم و دستخط بهم
از و بکیرم

اول حلف بکیرید بعد از ان هر چه بگوید
زبان بندي کنید و بالاي ان دستخط
بکنانید

بالحلف زبان بندي یک کواه شد اما براي
کواه غایب چه حکم است

در شهري که آن کواه است بنام حاکم انجا
خطي بنویسد که کتاب القاضي کرده
بفرستد

در خط چه چیز بنویسم و بدست مدعي بدهم
یا حواله یک کس پیاده بکنم

در خط بنویسید که فلان کس را روپر و طلبیده
بالحلف پیرسید که از مقدمه فلاني انچه
میداني براستي و درستي بکوانچه بگوید
آنها نوشته بالاي آن مهر خود ثبت
کرده بفرستند

خط بنام حاکم آن شهر تیارست ملاحظه فرموده
مهر و دستخط کرده عنایت فرمایند

مدعي را بطلبید تا دستخط نموده بند کرده
مهر چپانیده حواله او بکنم

مدعي یکس پیاده سرکار میخواند که همراه
آورفته خط بحاکم انجا برساند

اگر خرچه پیاده دادن تواند یکس پیاده همراه
بدیست که خط بدست او باشد

Shall I take the deposition of the witness,
and also obtain his signature?

First swear him; after which, whatever he
says take down in writing, and let him
superscribe it.

The deposition of one of the witnesses on
oath is finished; but what order is there
about the absent witness?

Write a letter to the magistrate of that city
where the witness resides, to obtain an
official letter from the Cazy, and send it.

What shall I write in the letter? and shall
I give it to the plaintiff, or send it by a
peon?

Write in the letter, that having called such
a person before him to require him to
declare on oath all that he knows in such
a cause, which having taken down in
writing, to affix his own seal on the top,
and send it.

The letter for the magistrate of that city is
ready; after perusal, be pleased to affix
your seal and signature, and give it to me.

Call the plaintiff, that when I have signed,
closed, and sealed it, I may deliver it to
him.

The plaintiff wants that one of your peons
should go along with him to carry the
letter.

If he is able to pay the peon's charges, give
a peon along with him to carry the letter.

مدعي را با خط و پیاده روانه کردم حالا مدعي
عليه را چه بگويم که کي بيارد
مدعي عليه را بگوئيد که حاضر ضامن داده
بنحانه برود هرگاه مدعي خواهد آمد طلب
خواهد شد

بعد يكماه مدعي با كتاب قاضي رسیده است
بطلب مدعي عليه پیاده بفرستم
بلي مدعي عليه را بطلبيد که روبروي او
كتاب القاضي خوانده تجويز کرده آيد
مدعي عليه حاضر شد حالا كتاب القاضي و
اگرده خوانده شود که شنیده جواب گوید
نخوانيد و از مدعي عليه پرسيد که کواه
غايب چنين آدایي شهادت نموده
جواب چيست

مدعي عليه زبان بندي کواه غايب شنیده
جواب داد که هر دو کواه متفق القول
نيستند

واقعي ميگويد در هر دو کواهي اختلاف است
مطابق القول نيستند شرع حکم نميکند
پس مدعي را چه بگويم سواي اين دو کواه
ديکرن دارد که از روي آن حق ثابت کند
بگوئيد کواه مختلف در شرع مسموع
نيست بر اثبات دعوي تو شرعا حکم
نمي توان کرد

I dispatched the plaintiff with the letter and
peon; now, what shall I say to the de-
fendant? when is he to come again?

Tell the defendant, that, when he has given
personal bail, he may go home; and that
when the plaintiff comes, he shall be
sent for.

After one month the plaintiff is arrived with
the Cazy's letter, shall I send a peon to
call the defendant?

Yes; send for the defendant, that, the Cazy's
letter being opened and read in his pre-
sence, the cause may be tried.

The defendant is present; shall the Cazy's
letter now be opened and read, in order
that he may hear and answer?

Read it, and ask the defendant what is his
answer to this deposition which the absent
witness has given.

The defendant, having heard the deposition of
the absent witness, answers, that the two
witnesses do not agree in their evidence.

He says truth: there is contradiction in the
two evidences, they do not correspond;
the law does not admit of such evidence.

Then, what shall I say to the plaintiff, who
has only these two witnesses by whom
he can prove his right?

Tell him that contradictory evidence is not
heard in law; from such proof of your
right there can be no legal decision.

مدعي ميگويد اگر کواهان من بکار نيامدند
لاچارم اما مدعي عليه قسم بخورد که از
من هيچ ندارد

البته سو کند خواهد کرد بدون سو کند خلاصي
نخواهد يافت

مدعي عليه سو کند خوردن نميخواهد ميگويد
کواهانش باطل شدند مرا قسم نميرسد

بگوئيد که قسم بخورد که فلاني که دعوي ميکند
دامي و درمي از و ندارم

ميگويد که اين طور قسم خواهم خورد که
انچه داشته بودم ادا کرده ام

هرگاه گفت انچه داشته بودم اقرار قرض
اوشد ادا کردن را باثبات رساند

ميگويد دست بدست او داده ام کسي کواه
در آنجا نبود که بيند

غلط ميگويد در حبس نگهداريد که آدای
قرض او به اثبات رساند

ميگويد مدعي قسم بخورد که من از قرضهاي
خود هيچ نياستم

اگر بر قسم مدعي راضي است پس
هرچه ميگويد ادا کردن خواهد شد

مدعي عليه را در محبوس خانه بفرستم
که از شرارت باز آيد

مدعي را فيصلنامه نوشته بدهيد که

He says, "If my witnesses are of no use, I am remediless: however, let the defendant make oath that he owes me nothing."

Certainly he will make oath; without swearing, he will not be released.

The defendant does not want to make oath; he says, "his witnesses are false, I am not obliged to swear."

Tell him to make oath, that "to such an one, who makes the demand, I owe not a da'm or a direm."

He says he will swear after this manner, "that whatever I have had I have paid."

By his saying, "whatever I have had," he acknowledged the debt, and therefore it is incumbent on him to prove the payment.

He says, "I paid it from hand to hand, no witness was there present to have seen it."

He speaks falsely; keep him in confinement, that he may prove the payment of his debt.

He says, "Let the plaintiff swear that he has not received any part of his loan."

If he is satisfied with the plaintiff's oath, consequently whatever he demands must be paid.

Shall I commit the defendant to prison, to cure him of his wickedness?

Give a decree to the plaintiff, that the trial

سوال جواب تا اینجا رسید و مدعی علیه
ملزم شد
فیصلنامه نوشته آورده ام دستخط و مهر
کرده حواله طرفین فرمایند

is brought to this issue, and the defend-
ant committed.

I have written out the decree and brought it;
after having signed and sealed it, be
pleased to give it to the parties.

احوال باغ

• Of a Garden.

باغبان دالیهایی میوه آورده امیدوار انعام
استاده است

The gardener having brought some baskets
of fruit, is standing in hopes of receiving
a reward.

پرسید باغ او کجاست و در باغ او
چه چیز از میوهها میشود
میکوبد انار است و نارنج است و اقسام
لیموها است

Ask where his garden is? and what fruits it
produces?

He says there are pomegranates, oranges,
citrons, and different species of lemons.

بگوئید از قسم کلاه کدام دارد و چند
چمن تیار است

Ask him what kinds of flowers he has? and
how many flower-beds he has prepared?

میکوید کلاب است و نرین است
و یاسمین است و پیلا است قریب
ده چمن دارم

He says roses, and the rose of Jericho, jes-
samine, and bail; he has about ten
flower-beds.

بگوئید هر روز چهار دسته گل و دو خوان
میوه بیارد من انعام خواهم داد

Tell him to bring, every day, four nosegays,
and two trays of fruit; I will give him a
present.

میکوید اگر در ماه مقرر فرمایند هر چه در
باغ است بلاناغہ خواهم رسانید

He says, if you will be pleased to fix some
monthly wages, whatever is in the garden
he will bring without fail.

پرسید چیزی سبزی هم در باغ دارد و حالا
موسم کدام سبزیست

Ask him if there are also any greens in his garden? and what vegetables are now in season?

میگوید سبزی هر فصل دارم حالا موسم
کرنب و حله و غیره است

I have vegetables of every season; now is the time for cabbages, cresses, &c.

پرسید از قسم فالیز چه چیزها در باغ او
میروید و چه خوب میشود

Ask him what kinds of melons, &c. grow in his garden? and what is good?

میگوید خربزه است و تربز است و خیارین
اما تربز بسیار خوب میروید

He says there are musk-melons, water-melons, and two kinds of cucumbers.

پرسید هر روز معتاد میوه و گل و سبزی
و غیره میخواهم چه خواهد گرفت

Ask him, as every day I shall want a certain quantity of fruit, flowers, greens, &c. what he will take?

چیزی در ماه مقرر فرمایند هر چه در باغ می
شود مدام خواهم رسانید

Settle something monthly; whatever may be in the garden I will regularly bring.

چه قدر در ماه می خواهد و چند سبد هر روز
خواهد آورد اقرار بکند

How much does he require? and how many baskets will he bring every day? let him say.

یک دوپیه روز میخواهم یک سبد سبزی
و یک دالی میوه و چهار طره گل خواهم
رسانید

I want one rupee a day; I will bring one basket of greens, one basket of fruit, and four nosegays.

خوب بیست روپیه در ماه خواهم داد همین
قدر بلاناغہ میرسانیده باشد

Well, I will give twenty rupees per month; let him bring this quantity without fail.

در خرید زمین

Of purchasing Land.

منشی یک قطعه زمین تلاش کنید من
باغ احداث کردن میخواهم

Moonshy, inquire for a piece of ground; I want to make a garden.

چند بیلخ مطلوب است خرید کردن
میخواهند یا بکرایه اراده دارند

بیست بیلخ زمین میخواهم اگر بخرد میسر
شود بسیار خوب والا بکرایه باید گرفت
بر لب دریا تلاش کنم یا تفاوت از دریاو
بچند گروهی فاصله از اینجا

اگر بر کنار دریا بدست آید بسیار خوش
خواهم شد اما فاصله زیاده از پنج کره
نباشد

قطعه زمین بر لب دریا بمفاصله شش گروهی
از اینجا هست خبرش بگیرم

زود بروید و خبرش گرفته بیارید تا آمدن
شما چشم پر راه خواهم بود

امروز رخصت می شوم پس فردا
کیفیت آن را عرض خواهم کرد
بسیار دیر آمدید از زمین چه خبر آوردید
بگوئید من انتظار دارم

زمین بسیار خوب است اما از یکس
نیست چند شریک آن هستند

مرضی شرکا چیست بفروختن راضی
هستند یا نیستند

چند کس از شرکا بفروختن راضی اند
و چند راضی نیستند

پس علاجش چیست با چو فکر باید کرد که
هر همه راضی شده بفروشد

How many beegahs are required? do you want to purchase, or is it your intention to hire?

I want twenty beegahs of land; if it can be met with for sale, very well, or else it must be hired.

Shall I inquire *for a place* on the banks of the river? and how far from hence?

If it can be found by the river side, I shall be very glad; but don't let it be farther off than five coss.

There is a spot of ground close to the river, six coss from hence; shall I inquire about it?

Go quickly, and bring intelligence of it; I shall be impatient till you come. (*lit. my eyes will be upon the road.*)

To-day I take leave, and to-morrow I will report the particulars.

You are come very late; what news have you brought about the ground? I am impatient.

It is a very good spot of ground; but does not belong to a single person, there are several partners.

What is the inclination of the partners? are they willing to sell it or not?

Some of the partners are willing to sell it, and some are not willing.

Then what course is to be taken? it must be so managed that they be all satisfied, and sell it.

اگر قیمت از ارز بازار زیاده شود شاید
به طمع راضی بشوند

به هر طور یک راضی شوند ترد باید کرد مرا
بسیار ضرور مطلوب است

من امروز آدم می فرستم تا که دریافت
کند که چه طور راضی خواهند شد

آدم معقول بفرسید که در رضامندی آنها
کوشش بسیار تواند کرد

همچو آدم خواهیم فرستاد که بجواب و
سوال عاقلانه کار را انجام خواهد داد

در صورتیکه اینکار از و بشود من او را
انعام شایسته خواهیم داد

آدم را روانه کردم در میان دو سه روز
احول آنها در یافته خبر خواهد کرد

امروز سه روز شد آدم شما هنوز نرسید
معلوم نیست که چه می کند

اگر امروز تا شام نمی رسد پس آدم دیگر
برای خبر او خواهیم فرستاد

آدم من خطی نوشته است که بعضی
شرکارا بنیم راضی کرده ام

بنویسید که اضطراب نکنند والا بسیار
عرضمند دانسته بازار کر می خواهند کرد

دیروز آنچه حکم شده بود نوشته بودم
در جواب نوشته است که من اینکار را

بهتر میدانم

If somewhat more than the market-price is offered, perhaps they may be induced to comply.

We must endeavour to gain their compliance by every means, as I want the place very much.

To-day I am sending a man to discover by what means they will be satisfied.

Send a proper person, who may exert himself in gaining their consent.

I will send such a kind of man as will converse with them sensibly, and accomplish the business.

In case that this is effected through him, I will give him a handsome present.

I have sent away the man: in the course of two or three days, after having informed himself of the circumstances, he will let us know.

Three days have now elapsed, and your man is not yet arrived; I wonder what he is about?

If he don't come by this evening, then I will send another man to inquire after him.

My man has written a letter that he has half satisfied some of the partners.

Tell him not to be in an hurry, or they will then be very eager, and enhance the price.

Yesterday I wrote in the manner you had directed; in answer to which he says, that he understands the business perfectly well.

باز بنویسد که کار باهستگی خوب می شود
هر قدر دیر شود مضایقه نیست

می نویسد که هر همه راضی شده اند اما
قیمت بسیار گران میگویند

بنویسد که نمی یکنه چه قدر می خواهند
تفصیل آن درست بنویسد

نوشت است که هر سه را پنخ روپیه
میگویند بحساب آن صد روپیه بیکه
میشود

بنویسد که ارز بازار انجا تحقیق کند
که فی سه چند روپیه می ارزد

می نویسد تحقیق کردم یکسان نیست
زمین خوب سه روپیه سه دیگر
دو روپیه هم هست

بنویسد از بازار یک روپیه زیاده خواهیم داد
اگر راضی شوند همراه بیارو

فروشدگان زمین بچار روپیه سه
راضی شده آمده اند حالا مرضی مبارک
چست

رو بروی من بیارید به بینم که چگونه کسانند
و بچند راضی شده اند

همین پنج کس که حاضر اند مالک زمین اند
با هم شرکت دارند هر همه می فروشند

پرسید که ملکیت شما از چه و جر است و
از چند مدت قابض و متصرف اید

Write again, that it is good to proceed slowly
in the business; it does not signify how
long he may be.

He writes they are all satisfied; but that they
demand a very high price.

Ask him, how much per beegah they re-
quire? let him be particular.

He has written, that they want five rupees
per biswah, which is at the rate of one
hundred rupees the beegah.

Write him to ascertain the market-price there,
how many rupees per biswah.

He writes, "I have inquired: it is not at
one rate; good land there is at three
rupees per biswah, and other land also
at two rupees."

Write that I will give one rupee more than
the market-price; and if they are satis-
fied, to bring them along with him.

The sellers of the ground are satisfied with
four rupees per biswah; now, sir, what
is your pleasure?

Bring them to me; I shall see what kind of
people they are, and with how much they
have been satisfied.

These five persons who are present, are the
proprietors of the land; they are in part-
nership, and one and all sell it.

Ask them about their proprietary right; of
of what nature it is, and during what pe-
riod of time they have held possession?

میکویند که این زمین مترو که جدی ماست
ماهریک بنی عم هستیم قبض سه پشت

داریم
پرسید که جد شما این زمین از کجا
یافته بود پیشتر در دست که بود

میکویند جد ما این زمین از زمیندار خریده بود
چنانچه اولاد آنها هنوز موجود اند

پرسید کاغذ خرید کی آن در دست دارید
میتوانید نشان داد

میکویند کاغذ خرید کی آن در هنگام مرگ
بتاراج رفته است قبض سه پشت ما
کافیست

بگوئید قبض چند قسم میشود شاید بغصب
شاید بامانت شاید برهن شاید
بعاریت بوده باشد

میکویند در این صورتها البته نزاع میشود
تا این مدت که بلا نزاع است دلیل
ملک است

بگوئید شاید مدعی در این ملک نبوده
باشد یا که مرده باشد که کسی
وارثش نمانده باشد

میکویند غیبت مدعی تا این مدت بدون
اطلاع همسایه ممکن نیست و مال لا ورثه
از حاکم است

They say that "the land is the hereditary estate of our grandfather: we are first cousins; we have had the possession during three generations."

Ask, from whence had their grandfather obtained this land, and to whom did it belong before him?

They say that their grandfather purchased this land of a Zemindar, whose descendants are now in existence.

Ask if the papers relative to the sale are in their hands, and whether they can produce them?

They say that the deed of sale was lost in the Mahratta disturbances; but that their having had possession for three generations is a sufficient title.

Tell them there are different kinds of possession; perhaps *it may have been* obtained by force, perhaps on trust, perhaps by mortgage, or perhaps *the ground* may only have been lent.

They say, that, in these cases, certainly litigations would have ensued; to this time there has not been any dispute, which is a proof of the hereditary right.

Say, perhaps the claimant might not have been in this country, or might have died without leaving any heir.

They say, that it is impossible for the owner to have been absent such a length of time without its being known to the neighbours; and property without heirs, belongs to government.

پرسید که تا این زمان حکام وقت هیچ نخواستند
باشما نگردانند و بلااخذ قبض دارید

میگویند صاحب آدم فرستاده بر سر
زمین تحقیق فرمایند که مال فوتی و فراری
و مقروقه حاکم نیست

بگوئید که از مردم همسایه زمین صورت حال
گرفته بیارید که بلااخذ از — پشت
قابض هستیم

صورت حال بمهر و کواهی همسایه زمین آورده
اند اگر گرفتن است بیع منعقد شود

زمین را جریب کنید هر قدر که می شود آنرا
حساب کرده زر بدانید

زمین را جریب کردم بیست یکم شد
فی یکم هشتاد روپیه شانزده صد میشود
اول قبالة خرید کی نوشته بگیری و حد محدود
ان بدرستی بند کنید

قبالة خرید کی بمهر قاضی آورده اند و هر پنج
شهر کا دستخط هم کرده اند

بر سر زمین رفته کواهی همسایه زمین
نویسانیده قبالة را بگیری

همسایگان زمین دعوی شفعه میکنند میگویند
بدون ما کسی گرفتن نمیتواند

Ask whether to this time government has
never given them any molestation, or
whether they have held quiet possession?

They say, sir, that you may send a man to
the spot, with orders to ascertain that it
is not the property of any deceased or de-
serted person, neither is it attached by
government.

Tell them to draw out a Souruthâl* from the
men of the neighbourhood, and bring it,
in order to prove that they have held quiet
possession during three generations.

They have brought the Souruthâls with the
seals and attestations of the neighbours of
the ground: if it is to be purchased, let
the bargain be concluded.

Measure the ground; and having calculated
whatever may be the quantity, pay the
money.

I have measured the ground; there are twenty
beegahs, each beegah eighty rupees,
amounting to sixteen hundred rupees.

Having first written and received a bill of sale,
mark out the boundaries of the ground.

They have brought the bill of sale, with the
Cazy's seal, and all the five persons have
also signed it.

Having repaired to the spot, and taken in
writing the testimony of the neighbours
of the ground, receive the bill of sale.

The neighbours of the ground claim Shuffáh,
or the right of neighbourhood; they say,
that, "excepting ourselves, no person can
buy it."

* Or state of the case.

اگر آنها دعوی شفعه میکنند پس
بیع فاسد می شود زر چگونه خواهیم داد

بگفته آنها از شفعه دست بردار نخواهند شد
اگر صاحب بگویند شاید دست بردارند

من بروم و از طرف صاحب بگویم له
پس خاطر من دعوی شفعه بکنید

بسیار خوب بروید و بگوئید که مهر بانی
کرده از حق شفعه دست بردارید

رفته بودم پس سخن صاحب از
شفعه دست برداشته گواهی خود را
نوشتند

زرمیدم بخانه صراف برده جید کرده رو بروی
دو گواه بیا یعان بدید

زر را بصراف نموده خاطر نشان کرده
بمضور دو گواه بفر و شنیدگان حواله

کردم
حالا بگوئید که بروند و آدم مرا همراه برده بر
زمین دخل بدانند

آدم که رفته بود آنرا فرو شنیدگان زمین
قابض گردانیده بخانه خود را رفتند

If they claim the right of neighbourhood, then the sale is invalid: how can I pay the money?

From any thing they can say, the neighbours will not relinquish their claim of proximity; if you, sir, were to desire them, perhaps they will give it up.

I will go, sir, on your behalf, and say, "For my sake don't claim the right of neighbourhood!"

Go, and desire them, out of kindness, to relinquish the claim of neighbourhood.

I went, and in compliance with your request, they have dropt the claim of neighbourhood, and have witnessed the deed of sale.

I give money, carry it to a banker's house; and, having had it tried, give it to the sellers, in the presence of two witnesses.

Having shewn the money to a banker, and satisfied them of its goodness, I delivered it to the sellers, in the presence of two witnesses.

Now, tell them to go, and, taking a man of mine along with them, give him possession of the land.

The man who went along with the sellers of the ground having been by them put in possession, they returned home.

احوال عمارت

حالا ده کس باغبان نوکر نگاه دارید که در آن
زمین تردد کرده باغ آراست کنند
ده کس باغبان بدرماه این قدر نوکر نگاه
داشتیم حالا بفرمایند که چه کنند
من فردا سوار شده رفته نشان خواهم
داد که چه کردن خواهد شد
باغبانان پیشتر بروند یا برگاب صاحب
فردا خواهند رفت
این با پیشتر بروند فردا ما و شما علی الصباح
در اینجا خواهیم رفت
دیگر چه کسان و کدام کار یکرانرا همراه بردن
خواهد شد امروز بفرمائید که تیار کنم
چند نفر معمار و چند نفر نجار تیار دارید
فردا پگاه تر همراه کرده بیارید
معمار و نجار همراه کرده آورده ام زود
سوار شوند که آفتاب گرم نشود
معمار انرا بگوئید که اول هر چهار طرف
زمین دیوار احاطه برپا کنند
بلندی دیوار چند کز و عرض آن چه قدر
و بنیاد آن چه مقدار عمیق خواهد شد

Of Building.

Now entertain in my service ten persons, as gardeners, to work on that ground, and make a garden.

I have engaged ten men to serve you in capacity of gardeners, with such monthly wages; now, order what they shall do.

To-morrow I will ride there, and point out what is to be done.

Shall the gardeners go before, or shall they attend your stirrup, sir, to-morrow?

Let them go on before; to-morrow morning early, you and I will go there.

What other persons and what workmen shall I take along with me? order to-day, that I may get them ready.

Get ready some bricklayers and some carpenters, and bring them along with you to-morrow, very early in the morning.

I have brought the bricklayers and carpenters along with me; mount quickly, before the sun becomes powerful.

Tell the bricklayers to begin with inclosing the ground, on all four sides, with a wall.

The height of the wall, how many ells? and the breadth of it, how much? and the foundation thereof, how deep is it to be?

هفت کز بلند و دو کز پهن و بنیاد آن
سه کز عمیق کنید

دیوار ریخته خواهد شد یا خام و خشت
کلان طلبیده شود یا کوچک

ریخته خواهم کرد خشت پز را بطلبید فسمی که
فرمایش دهم خشت تیار کند

خشت پز حاضر است میگوید چند پز اوه
خشت تیار است اگر پسند شود خرید
فرمایند

بگوئید نمونه بیارد به بینم که چه مقدار است
و چگونه استواری دارد

چند قسم خشت را نمونه آورده است
هر چه پسند شود قیمت کنم

اورا بگوئید قسم اوسط قدری سطر است
استوار مینماید اما کهنه معلوم میشود

میگوید کهنه نیست از باریدن باران رنگش
متغیر شده است

قیمت پیر سید اما از میان پز اوه شمار
کرده خواهم گرفت

میگوید هزار باین قیمت میفر و ششم در
سر کارهای دیگر داده ام تحقیق فرمایند

خوب خشت بیارد کار شروع بشود
در سر کارهای دیگر پرسیده آن قیمت
خواهم داد

Make it seven ells high, two ells broad, and
the foundation three ells deep.

Is the wall to be solid brick-work, or partly
of mud? and are large or small bricks to
be provided?

I will make it solid; call a brick-maker, and
let him get ready such kind of bricks as
I shall direct.

The brick-maker is come: he says that some
kilns of bricks are ready; if you approve
of them, order them to be brought.

Tell him to bring a sample, that I may see
the size and strength of it.

He has brought several samples of bricks;
whatever you approve of, I will settle the
price.

Tell him that the middling size is a little
thick, and appears strong, but seems to
be old.

He says it is not old; but that, on account of
the rain which has fallen, the colour has
been changed.

Ask the price: but I will have them counted
out from the middle of the kiln.

He says, "I sell them at so much per thou-
sand: I have supplied other gentlemen,
be pleased to inquire.

Well, let him bring the bricks, that the work
may commence; and, having inquired of
other gentlemen, I will give that price.

میگوید بسیار دور است تا آنجا کرایه
بار برداری نمیتوانم داد

جای دیگر که میفروشد خرج باربر دار
برزمه خریدار میشود یا برزمه فروشنده

میگوید اینقدر دور گاهی نفروخته ام در
جایهای نزدیک برزمه من میشود

بگوئید هر چه بر سر کارهای دیگر معمول است
بما نحساب خواهد یافت خشت پیارد

نجارانرا برای چه کار طلبیده اند بفرمایند
بکار خود مشغول بشوند

در میان باغ یک عمارت بنیاد کردن میخواهم
بگوئید که چوب تلاش کرده پیارد

میگوید چوب بسیار است هر قدر که
صاحب را مطلوب باشد قیمت
کرده بیاریم

بگوئید یکصد بهادری بالفعل قیمت فیصل
نموده پیارد

میگوید قیمت بهادریها در این روزها بحساب
بیست روپیه سراسر است

در بازار تحقیق کرده قیمت حواله کنید
و بگوئید اگر چوب خراب خواهد آورد
واپس خواهیم داد

امروز قریب دوپاس شد بخانه بروم
فردا باز همین وقت حاضر خواهم آمد

He says, "It is very far from hence, I cannot pay the expence of transportation."

At other places where he sells, is the expence of transportation incurred by the buyer, or by the seller?

He says, "I have never sold so far off; at a short distance, I am at the charge."

Tell him that whatever is customary with other gentlemen, he shall have the same: let him bring the bricks.

For what business are the carpenters ordered? be pleased to direct, that they may be employed at their work.

In the middle of the garden I want to erect a building; tell them to inquire for timber, and bring it.

They say there is plenty of timber; whatever, sir, you may require, we will bargain for and bring.

Say one hundred Saul-timbers for the present; having settled the price, bring them.

They say, that, at this time, Saul-timbers are at the rate of twenty rupees each, one with another.

Having ascertained the price in the market, entrust them with the money; and tell them, that if they bring bad timbers I will return them.

To-day it is almost noon; I will go home, and come again to-morrow at the usual hour.

حالا بسیار گرسنه ام رخصت میشوم
 بوقت شب باز بخدمت خواهم رسید
 منشی بوقت شام البته بیایید باشما
 بسیار مشورت کردن است
 از اینجا رفته طعام خورده قیلوله کرده رخت
 پوشیده خواهم آمد

هرگاه شما بیایید اگر من در خواب باشم
 آدامرا بگوئید که بیدار کنند
 صاحب را خبر کنید که منشی آمده است
 بنشیند یا برود

صاحب را خبر کردم فرمودند که بنشیند
 من چای خورده می آیم
 منشی مشعلچی را بگوئید که مشعل روشن
 کند برای ملاقات فلان صاحب خواهم
 رفت

تا آمدن صاحب من اینجا انتظار کنم
 یا بنخانه بروم و فردا بیایم
 قدری باشید من زود می آیم اگر مرا
 دیر بشود گفته خواهم فرستاد

صاحب بسیار شتاب بر کشتند پیش
 صاحبی که رفته بودند شاید بنخانه نیست

بلی او را بنخانه نیاتم میگویند از وقت
 طعام که رفته است هنوز نیامده است

اولا اگر خبر گرفته می رفتند این تصدیح
 بیفایده نمی شد

I am now very hungry; I will take leave, and
 wait on you again at night.

Moonshy, be sure to come in the evening;
 I have a great deal to consult you about.

When I go home, after having eaten and
 taken some rest, I will put on my clothes
 and come.

Should I be asleep when you come, tell the
 people to awake me.

Inform your master that the Moonshy is
 come; and ask whether he shall stay or
 go away?

I have informed my master, who said, "let
 him sit down; when I have drank tea, I
 will come.

Tell the link-boy to light the link; I will go
 and visit such a gentleman.

Shall I wait here, sir, till you return; or
 shall I go home and come to-morrow?

Stay a short time, I will return quickly; if I
 should be late, I will send word.

Sir, you have returned very speedily; perhaps
 the gentleman to whom you went was
 not at home.

Yes, I did not find him at home; they say
 that he went out at dinner-time, and is
 not yet returned.

If you had first made inquiry before going,
 you would not have had this useless
 trouble.

واقعی که خطا کردم مرادر خاطر آمد که در شب
کم کسی از خانه برمی آید

بار دیگر همچنین نباید رفت اول خبر طلبیدن
مناسب است

شمارا برای این نشانده بودم که یک کس
داروغه برای اتمام کار باغ مرا در کار
است

کسی خوبی دارم که لایق این کار است
فردا در ملازمت خواهم آورد

برای داروغه که فرموده بودند حاضر است
بسیار سلیقه دارد کار را بخوبی خواهد کرد

چگونه کس است جوان است یا پیر است
و چیزی نوشت و خواند هم میداند

بسیار پیر نیست دو مو است در علم
حساب و قوف تمام دارد

مرا مردم اعتمادی میباشد پیشتر کجا کجا
نوکر می کرده است پیرسید

رو بروی صاحب می آرم مفصل احوال
خود را بزبان خود عرض خواهد کرد

مردی خوب مینماید کاغذ و قلم بد پیدا که
چیزی نمونه نویسندگی بنماید

همین فرد نوشته است میگوید از مدت
مشق آن نیست بنابر آن خط خراب
شده است

Indeed I committed a fault; it came into
my thoughts, that at night few people stir
from home.

Another time you ought not to go in this
manner; it is proper first to send for in-
telligence.

I detained you on this account—that I want
a person, as Darogah, to superintend the
work at the garden.

I have a good person, who is fit for this
employment; I will bring him to you
to-morrow.

The Darogah whom you have ordered is in
attendance; he has good abilities, and
will execute the business very well.

What kind of person is he; is he young or
old? and has he some knowledge of read-
ing and writing?

He is not very old, he is beginning to be
grey; (*lit.* his hair is of two colours;) he
is perfect master of accounts.

I want a trusty man: ask him in what ser-
vices he has already been employed?

I will bring him to you, and he will tell you,
at full length, every thing concerning
himself, with his own tongue.

He appears to be a good man; give him paper
and pen, that he may shew some speci-
men of writing.

He has written this leaf: he says that, having
been out of practice for some time, he
has therefore written ill.

خط زشت نیست مدات درست نوشته
است البته نویسنده است

پرسید که در ماه چه خواهد گرفت و در
جای دیگر چه قدر می یافت

در فلان جا و فلان جا اینقدر می یافتم
حالا صاحب هر چه بفرماید قبول میکنم

من این قدر در ماه خواهم داد بروید برای
اهتمام کار باغ مقید باشید

بالفعل هر چه بفرماید قبول دارم خدمت
بنده را به بینند که چگونه بجای می آرم

خرج روز مره را بواقعی بنویسید که دامی
و درمی تفاوت نشود و بر سر
مزدوران تقید کنید

دو کس پیاده بهم تعینات فرمایند
که تمام روز بر سر مزدوران تاکید
کنند

دو پیاده متعین شما می کنم اینهارا
بر سر مزدوران موکد دارید که سستی
نکنند

میروم و پیاده را همراه می برم هر قسم که
بفرمایند کار را شروع میکنم

اول رفته بنیاد کنده دیوار هر چهار طرف
آغاز کنید که احاطه قایم شود

با غبانان که نوکر شده اند بیکار
نشسته اند چیزی کار بفرمایند که بکنند

The writing is not bad, he has drawn the
lines exact; certainly he is a penman.

Ask what monthly wages he will take? and
how much he received in other places?

In such and such places I received so much:
now, sir, whatever you propose I shall
agree to.

I will give so much per month; go, and be
diligent in superintending the garden.

For the present, whatever you say I agree to;
you shall see how your servant will per-
form his duty.

Draw out the account of daily expences with
exactness, that there may not be the
smallest difference, and be attentive in
superintending the workmen.

Be pleased to place two or three peons over
the people, to keep them to their work
throughout the day.

I station two peons along with you; see that
they attend to the workmen, and do not
suffer them to be idle.

I am going, and will take the peons along
with me; I shall begin business in any
manner you may direct.

First go, and having dug the foundation, com-
mence the wall on all four sides, that the
boundary may be ascertained.

The gardeners who have been hired, are sit-
ting without employment; order them
some work.

بگوئید که زمین را کندید و چمن بندید کنند
که تخم افشاند شود

هرگاه باران خواهد بارید تخم افشانی نموده
خواهد شد این موسم کاشتن نیست
خوب بگوئید زمین کندیده آراست کنند
هنگام باران تخم ریخته خواهد شد

سردار نجار که برای چوب بهادری رفته
است هرگاه بیارد از آن چه کرده شود

چوب را شمار کرده گرفته نجارانرا
بگوئید که تیرهای سقف تیار سازند

چند عمارت بسته خواهد شد بفرمایند
باندازه آن تیرها تیار شود

بالفعل یک دالان و در هر چهار گوشه
آن چهار حجره و پیش آن سایبان
کردن میخواهم

نقشه آن بر کاغذ با طول و عرض نوشته
عنایت فرمایند که بدان موجب کرده
شود

نقشه تیار است ببرید و مهندس را بگوئید
که معمارانرا فهانیده اندازه آن بنماید

اره کشانرا بطلبم که تختها برای دروازه
و دریچه شکافته تیار کنند

بیست جفت در برای دریچه و شش
در کلان برای در و از دالان و حجره
بازید

Tell them, that when they have dug the ground, to make flower-beds, that seed may be sown.

Seed should be sown when it rains; this is not the season for sowing.

Well, tell them, when they have dug the ground, to prepare *the beds*; and in the rainy season the seed shall be sown.

When the head carpenter, who is gone for Behâdry* timbers, brings them, what is to be made of them?

Having counted and received the timbers, tell the carpenters to prepare beams for the roof.

How many buildings are to be erected? be pleased to give directions, that beams may be prepared accordingly.

At present, I will make one hall, and a room in each of the four corners thereof, and a Verandah in front.

Be pleased to give me a plan thereof on paper, with the length and breadth in writing, that it be done according to that manner.

The plan is ready; carry it with you, and tell the architect to instruct the bricklayers in the dimensions.

Shall I send for sawyers, to saw and prepare planks for doors and windows?

Make twenty pair of window frames, and six large frames for the doors of the hall and room.

* A forest tree, more commonly known by the name of *Sawl*.

چوبه‌هایی که بهر دو کنار در نصب می‌کنند
و چوب بالایی در و چوب دهلیز به
نجار میدهم که صاف کند

بلی اینهمه تیار کرده فرمایس، قبضه‌ها کنید
که بدان نشانه خواهد شد

قبضه‌های برنجی فرمایش کنم یا قبضه‌های
آهنی و بچه طور ساخته شود

قبضه‌های برنجی بسیار خوب می‌شود
اما کاغذ نمونه مدادم به همین طور بسازد

آهنکرا را برری میخ و کل میخ فرمایش
دادم که از پیشتر تیار نموده نگاهدارد

هرچه ضرور است تیار کنانید موقوف
بر رسیدن من نیست

سرخي خرید بکنم یا مزدور انرا گرفته
در خانه خشته‌های کوچک بکوبانم

در خریدن نقصان خواهد شد مزدور گرفته
خشت بکوبانید

آهک فروش را طلبیده قیمت فیصل
کرده نمونه بیارم

اول نمونه پیش من بیارید هرچه پسند
کنم همانرا قیمت فیصل کنید

این چند قسم نمونه آورده است قیمت
هر یک حلیمده است هرچه پسند

شود بکیرم

I give the carpenter the timbers that are
for the two side-posts, the lintels, and
thresholds, that he may finish them?

Yes; and when these are all ready, give di-
rections for hinges to be put on them.

Shall I order brass hinges, or iron ones? and
after what fashion are they to be made?

Brass hinges are very good; but I now give
you a pattern in paper, after which form
let them be made.

I will bespeak of the blacksmith, nails and
headed nails, that he may make them
beforehand, and keep them.

Prepare whatever is wanted without waiting
for any orders.

Shall I buy brick-dust, or hire workmen to
pound small bricks at home?

It will be more expensive to purchase; hire
labourers, and make them pound bricks.

Shall I send for a lime-dealer, settle the
price, and bring samples?

First bring me samples, and then settle the
price of that which I may approve.

He has brought these samples of several
kinds; the price of each is different,
whatever is approved I will take.

اینکه بسیار سفید است باریک هم
 مینماید همین را قیمت کرده بگیرند
 معمار و مزدور را نوکر کنم یا با جوره روزانه
 کار بگیرم

در هر چه کفایت باشد بکنید از نیک
 کرداری شما خوشنود خواهم شد
 کار بدرستی جاری می شود در اندک
 روز کار دیوار با تمام میرسد
 هرگاه دیوار قائم شود تیرها را بر داشته
 سقف بپوشد

تیرها را تراشیده نجاران تیار داشته
 اند عنقریب بر میدارم

هرگاه سقف پوشیده شود خوب مصالحه
 داده کوبه کاری مضبوط بکنانید

در هیچکار قصور نخواهد رفت هر قدر که
 استوار شود کوشش بعمل خواهم
 آورد

دالان و حجرها را سقف تیار شد اگر
 بفرمایند سفید کاری شروع بشود

اول بیرون را سفید کاری شروع
 بکنید هرگاه خشک شود اندرون بکنانید

رنگساز را طلبیده در پیچه و دروازه رنگ
 بکنانم یا ساده بماند یا باید بافی شود

This, which is very white, appears also to be fine; settle the price of this, and take it.

Shall I hire the bricklayers and labourers as *monthly* servants, or shall I make them work by the day?

Do that which will be most saving: I shall be pleased at your good conduct.

The business goes on properly; in a short time the wall will be finished.

As soon as the walls are built up, raise the beams, and cover in the roof.

The beams are hewn, and the carpenters have finished them; I shall very soon raise them up.

As soon as the roof is covered in, give good materials *for the terrace*, and have it well beaten.

No part of the business will be neglected: I will exert all my endeavours to have the work strong.

The roofs of the hall and rooms being ready, if you please the plastering may be begun.

First begin with plastering the outside; and as soon as that is dry, proceed on the inside.

Shall I send for the painters, and make them paint the windows and doors? or are they to continue plain, or to be *ratan'd*?

رنگین بکنید سبز بیرون باشد و سرخ
اندرون بید بافی در کار نیست شیشه
بدهید

بیرون دیوار بالای چونه کاری چیزی رنگ
کرده شود یا مسچنین سفید بماند

رنگ زرد می خواهم اما زرد بسیار شوخ
نشود نیم زرد باشد

برای در پردا بانات خریده بدوزانم یا که
از کهاروه پردا تیار بکنانم

پرده اندرونی از بانات بکنید و پرده
بیرونی از کهاروه که از باران خراب
خواهد شد

عمارات ناخ از استر کاری و دروازه
بندی و غیره فراغ یافت

هرگاه از رنگ کردن و پردا بستن فارغ
شوید مرا خبر کنید که رفته به بینم

دریچه دروازه هم رنگین شد و پردا
آویخته کشت صاحب سوار شده به بینند

Paint them: let them be green without-side,
and red within; ratans are of no use,
glaze them.

On the outside of the wall is any colour to
be put over the coat of plaster, or is it
to continue white in this manner?

I want yellow; but let it be pale, not a deep
colour.

When I have bought broad cloth for pur-
dahs for the doors, shall I have them
made up, or shall I have purdahs made
of Kahruah?

Make purdahs for the inside of broad cloth,
and for the outside of Kahruah, as they
will be injured by the rain.

The buildings in the garden are all plastered,
and fitted up with doors, &c.

As soon as you have done the painting, and
hung up the purdahs, let me know, that
I may go and see the place.

The windows and doors are painted, and the
purdahs hung up; take a ride there, sir,
to see.

در خرید اسبان و غیره

دو اسب خوش رفتار خرید کنید برای آمد
و رقت باغ بهل تیار کردن میخواهم

Of purchasing Horses, &c.

Buy two horses that have good paces, as I
want to set up a chariot to go backwards
and forwards to the gardens.

سوداگران اسپ آمده اند اسپای
خوب آورده اند بفرمایند اسپ کدام

کدام رنگ بیارم
یکجفت بمرنگ میخواهم مشکي باشد
یا کمیت یا سمنند یا نقره

یکراس اسپ بسیار تحفه برای سواری
بدست می آید اما جفت ندارد

ترکیست یا تازی و چند سال است و چه
رنگ دارد و قیمتش چه میگوید

مجنس است پنجساله خواهد بود رنگ
سمنند دارد هزار روپیه قیمت میگوید

آن اسپ و دیگر یکجفت برای بهل
فردا بیارید چابک سوار را طلیده سواری
به بینم

همان اسپ و دیگر سه چهار جفت
آورده ام هر چه پسند شود بگیرند
چابک سوار را بگوئید که سوار شود و رو
بر روی من کشت بدهد به بینم که رفتار
چگونه دارد

رفتار هر سه جفت خوب می نماید هر چه
پسند فرمایند قیمتش بنم

همین کمیت مرا خوش می آید قیمت
آن فیصل کرده بگیری

آن جفت را پانزده صد روپیه قیمت
میگوید صاحب تا چند خواهند داد

The horse-merchants are come; they have brought good horses, direct what colours I shall bring.

I want a pair of one colour; let them be black, or chesnut, or bay, or white.

There is a very fine saddle-horse to be had; but there is no match.

Is it a Toorky, or a Tazee? and how many years old, of what colour, and what price is asked?

It is a Mejunness, and may be five years old; it is of a bay colour: he says the price is one thousand rupees.

To-morrow bring that same horse, and also another pair for a carriage; and send for a rough rider, that I may see them rode.

I have brought that very horse, besides three or four pair; take your choice.

Tell the rough rider to mount, and ride about before me, that I may see the horse's paces.

All the three pair appear to have good paces; whichever you prefer, I will settle the price of them.

I like that pair of chesnuts; settle the price and take them.

He says that the price of that pair is fifteen hundred rupees; how far, sir, will you go?

بگوئید من هزار روپیه خواهم داد اگر قبول
کند بدهد والا واپس برد

بدوازده صد روپیه راضی کرده ام اگر
مرضی باشد بگیرند والا واپس ببرد

ازین کم نمی تواند شد مرا کران می
نماید و کرانی در بازار نیست

واقعی اسپ بسیار آمده است اما همه
خوب نیست من بسیار ردو بدل
کردم یکفلوس کم نمیکنند

یکدو روز دیگر مهلت بدهید بجای دیگر
رفته به بیند که خریداران دیگر چه می
دهند

می ترسم که اسپ بسیار خوب است
مبادا کس خواهش کرده بگیرد و از
دست من برود

باین قیمت کس نخواهد گرفت بخاطر جمع
باشید آخر اینجا خواهد آمد و خواهد داد

پس بگویم که ازین زیاده نخواهد شد
اگر می دهی زر بگیر والا بخانه برو

بلی بگوئید که این چنین قیمت جای دیگر
نخواهی یافت خطا میکنی که نمیدی

هزار جلد راضی کردم اما میکویید صرف
و دستوری هیچ نخواهم داد بی خرج
خواهم گرفت

Say I will give a thousand rupees; and if he consents, let him give *the horses*, or else take them away.

I have brought him to agree to twelve hundred rupees; if you please keep them, or else let him take them back again.

Cannot it be less than this? to me it appears dear; there is no scarcity in the market.

True; many *horses* have come, but they are not all good: I have higgled a great deal; he will not abate a piece.

Wait a day or two longer, that he may go to other places and see what other purchasers give.

I fear, as the horse is very fine, that some person, taking a fancy to him, should buy him, and he slip out of your hands.

No one will take the horse at this price, don't be uneasy; at last he will come here and give it.

Then shall I say, that "there will be nothing beyond this; if you give the horse, take the money, or else go your ways?"

Yes; tell him he will not meet with such a price as this any where else, and that he will do wrong in not giving the horse.

After a thousand exertions, I have satisfied him; but he says, "I will not allow any exchange or brokerage, I will receive the money without deduction."

خوب. بیخارج خواهیم داد اما اسپ را
امشب. بخیار بگذارد که عیبهاش
معلوم شود

بخیار یکشب راضی شد فردا برای زر
خواهد آمد حالا اسپ را در کجا ببندم
بیرون ببندید یک اصطبل گاهی زود تیار
باید کرد مزدور بطلبید

مزدوران آوردیم جای نشان بدهند
که اصطبل چه مقدار ساخته شود

بهمین جابزاید اما زود در دو روز
تیار کنید بانس و رسن و گاه
هر قدر که خواهد خریده بدهید

مزدورانرا سرا انجام دادم میگویند
فردا تا شام اصطبل تیار کرده
میدهم

چابک سوار را بگوئید که امشب از
احوال اسپ خبر گیران باشد اگر
چیزی عیب داشته باشد بگوید

چابک سوار میگوید تمام شب بیدار بوده
خبر گرفته هیچ عیب ندیدم که بگویم
بگوئید که راست بگو اگر دانسته
عیب را پنهان خوابی کرد برزیم تست

سوداگر برای زر اسپ آمده است
میگوید قافله ما فردا کوچ خواهد کرد

Well, I give it free of deduction; but he must leave the horse to-night at the option of inspection* for discovering his defects.

He is satisfied to allow one night's inspection; to-morrow he will come for the money: now, where shall I tie the horse?

Tie him without doors: a straw stable must be got ready immediately; send for workmen.

I have brought workmen; point out a spot, and direct of what dimension the stable is to be made.

Erect it on this spot; but expeditiously, in two or three days get it ready. Buy and bring bamboos, twine, and straw, in whatever quantity may be requisite.

I have given the materials to the workmen; they say they will get the stable ready by to-morrow evening.

Tell the horse-breaker to examine to-night the condition of the horse, and if he has any fault to tell it.

The horse-breaker says, "I watched the whole night and examined, but could not discover any fault to tell of."

Tell him to say truly; for if he has discovered any fault, and conceals it, he is responsible.

The merchant is come for the price of the horse; he says that his company decamp to-morrow.

* Vide Hamilton's Hedya, vol. ii, page 296.

کلید بگیرد در فلان صندوق اشرفیه
است هزار روپیه را اشرفی بر آورده
برهند

صندوق واکرده هزار روپیه را اشرفی
بر آورده می دهم نمیگیرد روپیه میخواهد

پس اشرفیه را خورده کرده روپیه
بدید چیزی نقصان خواهد شد

اشرفیه را خورده کرده هزار روپیه
دادم ده روپیه کم شد از سراف
دانیدم

تاکید کنید که مزدوران اصطبل زود تیار
کنند اسپان بیرون تصدیع می یابند
اصطبل تیار شد اسپانرا در انجا برده
بیندم که آرام تمام باشند

بلی در انجا بینید و سائیس سابق
اگر خوب باشد همانرا بدارید والا
دیگر نگه دارید

سائیس سابق بسیار مضبوط است
و مانند هم می خواهد چند روز همان
باشد

به پرسید که همیشه دانه چه قدر می یافتند
اینجا هم همان قدر بدید که لاغر نشوند

Take the key, in such a chest are gold mohurs; having taken out a thousand rupees in gold mohurs, give them.

I have opened the chest, and, having taken out a thousand rupees in gold mohurs, I offered them; but he refuses them, and wants silver.

Then change the gold mohurs, and give rupees; there will be some loss.

When I had changed the gold mohurs, I gave a thousand rupees; ten rupees were wanting, which I gave through a banker.

Hurry the workmen, that they may finish the stable quickly; the horse suffers inconvenience from being out of doors.

The stable is ready: shall I order the horses to be kept there, that they may be quite at their ease?

Yes, have them placed there; and if the former groom is a good one, keep him, or else hire another.

The former groom is very active, and is likewise desirous of remaining; keep him for some days.

Ask what allowance of grain they have been always used to have, and give him the same quantity, that the horses may not be lean.

سائیس میکوید این قدر دانه می
یافتند سوای آن مصالح بهم می
یافتند

هر قدر که در اینجا می یافتند بدید و
مصالح بهم رو بروی بخور انید که دزدی
نکند

برای کشت دادن چابک سوار را طلب
دارم که اسب را بهموار کند

از چابک سوار چکار است بهلبان را
طلییده بگوئید که هر روز چرخ داده
برای بهل تیار کند

بهلبان میکوید اسپانرا چرخ داده تیار
کردم اگر بهل یابم بگردانم

شما بروید یک منزل بهل خوب که
رنگ و روغنش در دست باشد
تلاش کنید

بسیار تلاش کردم بهلهای مستعمل
بدست می آید اما بهل نو جای میسر
نیست

من شنیده ام بالایی جهاز یک بهل کار
ولایت آمده است شما بروید و خبرش
بیارید

صاحب من رفته بودم بهل مغلف است
مالکش میکوید برای شما نمی کشایم
آقای خود را بیارید

The groom says they had such a quantity
of grain; besides which they had also
spices, &c.

Give whatever quantity they were used to
get there, and also spices, &c. given to
eat before your face, that the groom may
not steal.

In order to keep the horses in exercise, shall
a horse-breaker be sent for to train them?

What need is there of a horse-breaker? send
for the coachman, and tell him to lunge
them every day, and break them in for a
carriage.

The coachman says, "I have lunged the
horses and trained them; if I could meet
with a carriage, I would put them in it.

Go and inquire for a good carriage, that is
well painted and varnished.

I have made great inquiry; a second-hand
carriage may be had, but a new one is
not to be met with any where.

I have heard that a carriage, of Europe make,
is arrived on a ship; go, and bring an
account of it.

Sir, I have been: the carriage is packed up;
the owner says, "I will not open it for
you, bring your own master."

خوب من میروم شما هم همراه بیایید
 ببینیم که چگونه است و چه قیمت
 میگوید

آدمانرا بگوئید که مالکش را بطلبند و
 غلاف را واکندند که مال را دیده قیمت
 بکنم

آدمانش میگویند که صاحب قدری
 توقف فرماید مالک جائی رفته است
 حالا می آید

یکی از اینها را بفریسید که زود رفته
 باقایی خود خبر کند و برای من یک
 کرسی بیارید که بنشینم

آدم که برای خبر رفته بود آمد میگوید
 نیافتم معلوم نیست که کجا رفته است
 و کی خواهد آمد

پس اینجانشستن فایده ندارد میروم
 بگوئید هرگاه بیاید یک آدم مرا خبر دهد

صاحب بر نخیزند مالکش می آید از دور
 همچنان مینماید که او خواهد بود قدری
 نزدیک بیاید بشناسم

عجب بصارت تیز دارید که باین قدر دور
 او را شناختید شاید او نباشد

نه صاحب همان است حالا که نزدیک می
 آید هیچ اشتباه نماند و نوکرانش
 هم میگویند

Well, I am going, come along with me; I shall see what kind of a carriage it is, and what price he asks.

Tell the people to call the proprietor of it, and open the package, that, when I have seen the carriage, I may agree about the price.

His people say, "Desire the gentleman to wait a little; the proprietor is gone to some place, and is coming."

Send one of them to go quickly and inform his master; and bring me a chair, that I may sit down.

A man, who went to inform him, says he could not find him; neither can he tell where he is gone, or when he will return.

It answers no purpose sitting here; I am going: tell him, as soon as his master comes, to bring me word.

Sir, don't you rise; the proprietor is coming: at a distance it appears to be him; when he comes a little nearer, I shall know him.

You are wonderfully sharp-sighted, that you should know him at such a distance; perhaps it may not be him.

No, sir, it is the same; now that he approaches, no doubt remains, and his servants also say so.

واقعي که بهل بسیار تحفکي دارد اما
قيمت بسیار سنگين ميکويد مقدور
من نيست

اگر نقد نشود به نسيه بکيرند زر بمرو را دا
خواهد شد

بهل از بسکه ندرت دارد بهر صورت خريدم
بار برداران را بطلبيد که با احتياط
برداشت در خانه بيرند

بهل را بار برداران آوردند حالا بفرمايند که
کجا نگاه داشته شود و چه کس خبر
کيرانش باشد

فلان مکان که خالي است همان را بهل
خانه کرده بگذاريد و بهلبان را بگوئيد که
خبر کري کند

بهلبان عرض ميکند که اگر بفرمايند
اسپان را در بهل بسته بگردانم به
بينم که بچه طور ميروند

بلي يکبار اسپانرا در بهل به بند و
قدري بگردانند به بيند که چه طور ميکشند
اما دور نرود

بهلبان ميکويد اندک کشت دادم
اسپان قدرتي شوخي کردند هنوز
خوگر نشده اند

بگوئيد آهسته آهسته رام کند اگر زودي
خواهد کرد اسپان بدخو خواهند شد

Indeed the carriage is very handsome; but he asks a most exorbitant price, it is beyond my ability.

If you have not cash, take it on credit; the money will be paid by degrees.

Because the carriage is very handsome, I have bought it at any rate; send for coolies, to carry it home carefully.

The coolies have brought the carriage; now, be pleased to order where it shall be kept, and what person is to take charge of it.

Make a coach-house of such a place, that is empty; leave it there, and tell the coachman to take care of it.

The coachman says, that if you give orders, he will put the horses to the carriage and drive them, that he may see how they will go.

Yes; let him, for once, put the horses to the carriage, and drive them a little, to see how they draw; but let him not go far.

The coachman says, "I have driven the horses a little: they were somewhat unruly; they have not yet taken to it."

Tell him to break them in by degrees; if he is in a hurry, the horses will become vicious.

گفتم در اندک روز استعمال خواهد
شد همچنین بهل خالی چند گاه
کشت بدهد

I told him in a short time they will be used to it; let him, in this manner, drive out the empty carriage sometimes.

احکام بخان سامان

Orders to a Khansaman.

خان سامان را بگوئید که فردا میز حاضری
زود چینه من بر بهل سوار شده در
باغ خواهم رفت

Order the khansaman to lay the breakfast-table early to-morrow morning; I will go in the chariot to the garden.

خان سامان عرض میکند که طعام دو
پاس کجا نوش جان خواهند فرمود
هر چه بفرمایند بدان موجب بکنم

The khansaman desires to know where you will eat your dinner, and requests to be favoured with your orders.

بگوئید بعد طعام شب اسباب باور چي
خانه مع باور چيها در باغ راهي کند
طعام روز همان جا خواهم خورد

Tell him, that when supper is done, to send off the kitchen furniture along with the cook to the garden; I will dine there.

عرض می کند که سرانجام یکروزه
ببرم یا دو — روز در اینجا قامت
خواهند فرمود که بها تقدیر ببرم

He asks if he shall take provisions for one day only, or whether you will remain there two or three days, that he may take a proper quantity?

بگوئید البته دو — روز خواهم ماند مرغ
و بز زیاده پیر و نان و مسکه تازه
روزانه از شهر خواهم طلبید

Tell him that I shall certainly remain two or three days; let him carry a good supply of fowls and mutton; fresh bread and butter I will send for every day from town.

خان سامان عرض می کند که من هم
همراه اسباب باور چي خانه در شب
بروم یا صبح روانه شوم

The khansaman asks whether he is to go along with the kitchen furniture, or to set off early in the morning?

بگوئید که صباح مرا حاضری خورائیده
برود اما پیشتر نایب خود را بفرستد
که در آن جا تردد کند

می گوید بدون رفتن من کار بدرستی
نخواهد شد نایب را بگذارم که
صاحب را حاضری بخوراند

اگر اومی رود بگوئید طعام با تکلف تیار
کند دو سه آشنا را دعوت خواهم
کرد

عرض می کند چند قسم طعام منظور
است فرمایشش کنند که رفته تیار
کنم

بگوئید دو سه قسم پلاو و چهار پنج قسم
قلیه و دو پیازه و دو سه قسم کباب
تیار کند

عرض می کند که همه نمکین خواهد شد
یا چیزی چاشنی دار هم شود کباب
بریان شود یا آتشی

بگوئید پولاو نمکین و مزعفره کند و یک
قلیه چاشنی دار و باقی نمکین و
یک کباب آتشی و دیگر بریان کند
عرض میکند ظروف چینی آلات به برم
یا نقره آلات هم باشد که میز مرتب
نماید

بگوئید البته نقره آلات ببرد اما یاد داشت
آن نویسانیده حواله نویسنده کند

Tell him to go, after having given me my breakfast in the morning; and let him send his mate on before, to make preparations there.

He says, that, unless himself goes, business will not proceed properly; he will leave his mate, to give you, sir, your breakfast.

If he goes himself, tell him to prepare a plentiful dinner; I shall invite two or three acquaintances.

He asks how many kinds of dishes are requisite; be pleased to order, that he may go and make ready.

Tell him to make two or three kinds of pullâow, and four or five sorts of curries and doopeazahs, and two or three different kâbobs.

He asks if they are all to be seasoned with salt, or whether also some are to be sweetened? and are the kâbobs to be fried or roasted?

Tell him to season the pullâows with salt and saffron; to have one curry sweetened, and the rest salted; and one kâbob roasted, and the rest fried.

He asks if he is to take only the china ware, or the silver plate also, to deck the table?

Tell him, undoubtedly to carry the plate; but when he has written a memorandum thereof, let him give it to the clerk.

آبدار کدام وقت خواهد رفت و چند
صراحی و لکن و چه قدر شوره همراه
خواهد برد

At what time is the aubdar to go? how many
flagons and coolers, and what quantity
of saltpetre shall he take along with him?

آبدار همراه خانمان برود چرا که وقت
ناشتا چای مینخورم آب سرد
در کار نیست هر قدر که ضرور است
برد

Let the aubdar go along with the khansaman,
because at breakfast-time I drink tea; there
is no need of cold water: let him take
whatever quantity is necessary.

آبدار عرض میکنند که آب از اینجا ببرم
یا از تالابهای اینجا هر چه خوب است
آب آورده سرد کنم

The aubdar asks if he should carry water
from hence? or whether he shall take it
out of the tanks there that are good, and
cool it?

از آب مختلف بیماری می شود دو
سه ختم آب از خانه همراه ببرد

It is unwholesome to drink different waters;
let him take along with him two or three
jars from the house.

مردم شاگرد پیشه میکوبند که برای
ماندن ما مردم در اینجا مکان نیست
کجا خواهیم ماند

The servants say, "There is no place for us
to live in: where are we to dwell?"

یک خیمه از فراش خانه بر آورده
همراه یک فراش بفرستید که
برای آنها استاده کند

Take a tent out of the military stores, and
send it along with a ferash, that it may
be pitched for them.

اسب و بهل در باغ کجا خواهد ماند هنوز
اصطبل و بهل خانه در اینجا تیار نشده
است

In what place are the chariot and horses to
remain at the garden, neither stable nor
coach-house being yet ready there?

تا تیار شدن مکان هر روز مرا رسانیده
باز در خانه آمده بمانند

Until a place is ready there, the chariot, every
day after conveying me thither, may return
to town.

بنده حالا رخصت می شوم فردا در باغ
بملازمت خواهیم رسید

Your servant will now take leave; I will
wait on you to-morrow, at the garden.

در بیماری و غیره

Of Sickness, &c.

منشی — چهار روز در باغ انتظار شما
کردم یک روز هم نرسیدید

از روزیکه از خدمت صاحب مرض
شدم تب لرزه و درد سر شدت
دارم

پس چرا از خانه بر آمدید هوا بسیار
مضرست زود بروید و احتیاط هوا بکنید

برای نمودن احوال خود آمده ام که مبادا
کسی غمازی کند که بهانه کرده نشسته
است

معالج کیست و چه تشخیص کرده است
تب از گرمی است یا سردی

فلان طبیب علاج میکند میگوید بلغم
و صفرا مرکب است اما صفرا غالب
است

آخر دوا چه تجویز کرده است و غذا چه میدهد
و پر پیز از چه میفرماید

— روز منفضج میدهد بعد آزان سهل
خواهد داد غذا ننخو داب میدهد و از
دیگر طعام پر پیز میفرماید

Moonshy, I expected you three or four days
at the garden; you did not come even one
day.

From the day I took my leave of you, sir, I
have had a violent fever and ague, with
an head-ache.

Then why did you stir from home? the air
is very pernicious: go quickly, and take
care not to expose yourself to the air.

I have come myself to shew the condition I
am in, lest some one might slander me,
by saying, that I was staying away under
a pretence.

Who is your physician, and what has he as-
certained? does the fever proceed from
heat or cold?

Such a physician prescribes medicine; he says
it is a mixture of phlegm and bile, but
that the latter predominates.

At length, what medicine has he prescribed?
what diet does he allow? and from what
things does he direct you to abstain?

Three days he prescribes suppuratives, after
which he will order a purge: for regimen
he gives nakhood water, and directs me
to abstain from every other kind of sus-
tenance.

سهل بسیار خوب است اخلاط را
اخراج خواهد کرد بعد از آن دوا چه
خواهد داد

طبيب مي گويد بعد از تنقيه معده قدري
تبريد کرده جبوب خواهم داد

تا که دوا مي خوريد هرگز بد پريزي مکنيد
والا دوا هيچ اثر نخواهد کرد و از مرض
رهائي نخواهيد يافت

مطلق اشتها ندارم از بوي طعام نفرت
مي شود اما تشنگي از حد زياده است
آب بسيار بخوريد هر چند بتوانيد خود را
ضبط کنيد آنچه بخوريد جوشانده
بخوريد

هرگاه آب مي خورم استفراغ ميشود
و صفراي بسيار مي بر آيد و دهن
تلخ ميشود

در سهل تمامي خلط صفرا بدر خواهد شد
سواي اين هيچ تدبير نيست

طبيب ميگويد بعد از اجراج مواد هر روز
سکنچين بخوريد که دافع صفر است

اگر از معالجه اين طبيب افاقه شود
بهتر والا پيش طبيب ديگر برويد

چندي داواي اين بخورم اگر تخفيف
نميشود خواهم گذاشت

A purge is very beneficial; it will expel the peccant humours: after that, what will be given?

The doctor says, that after cleansing the stomach and cooling the habit a little, he will give pills.

As long as you are taking physic, observe a strict regimen; otherwise the medicine will have no effect, nor will you be relieved from your complaint.

I have not the least appetite; I loath the smell of victuals: but I have an unquenchable thirst.

Don't drink much water; restrain yourself as much as possible: whatever you drink, first let it be boiled.

Whenever I drink water, I reach and I throw up a great deal of bile, and my mouth is bitter.

In the evacuation, all the bilious humours will be expelled; there is no other course to be taken.

The physician says, after having expelled the humours, you shall every day take oxymel, which is a purger of bile.

If you should recover by the treatment of this physician, so much the better; otherwise apply to another.

I will take his medicines for some time; if I should not find relief, I will quit him.

از روزي که دوا مي خوريد بنسبت سابق
آرام يافتيد يابد ستور است

From the day you have been taking medicine, compared with your former state, are you somewhat better, or just in the same condition?

تب مفارقت نکرده است اما سوزش
بدن و تشکني قدری کم است

The fever has not left me; but the heat of the body and the thirst are somewhat abated.

آهسته آهسته همه بر طرف خواهد شد
دوا بلا ناخه مي خورده باشيد

By degrees, all will be removed; take the medicine regularly.

مي خواهم که براي تبديل هوا از اينجا
رفته جاي ديگر بمانم

For the sake of changing the air, I want to remove from hence to some other place.

اگر راي طبيب درين موافق شود براي
تبديل هوا برويد والا مرويد

If the physician approves of this, go and change the air; otherwise do not go.

از طبيب پرسیده بودم صلاح داد که
تبديل هوا بسيار فايده دارد

I have asked the physician, who says, that the change of air will be very beneficial.

THREE CHAPTERS
OF
ST. MATTHEW'S GOSPEL.

TRANSLATED INTO PERSIAN,

FROM THE ORIGINAL GREEK,

By the Late WILLIAM CHAMBERS, Esq.

THREE CHAPTERS

ST. MATTHEW'S GOSPEL

TRANSLATED INTO TERMAN

FROM THE GREEK

By the Late WILLIAM CHAMBERS, Esq.

PREFACE.

IT was the opinion of the late SIR WILLIAM JONES, "that the only human mode for the general extension of our pure faith, in Hindoostan, would be, to translate, into Sanscrit and Persian, such chapters of the Prophets, particularly of Isaiah, as are indisputably evangelical, together with one of the Gospels, and a plain prefatory Discourse, containing full evidence of the very distant ages in which the predictions themselves, and the history of the Divine person predicted, were severally made public; and then quietly to disperse the work among the well-educated natives, with whom, if in due time it failed of producing very salutary fruit by its general influence, we could only lament, more than ever, the strength of prejudice, and the weakness of unassisted reason*."

That an idea so truly benevolent, and suggested by so distinguished a character, should not have been carried into effect, is much to be regretted. No doubt, he who planned, could have best performed such a work.—How painful the reflection, that those men who were most able to undertake so desirable a project, are no more! If Providence had spared Mr. WILLIAM CHAMBERS, by this time the Persian part might have been executed. How well qualified he was to translate from the original Greek the New Testament Scriptures, will appear by the following specimen, taken from the thirteen Chapters of St. Matthew, which he had completed and corrected before his death. Perhaps no European ever had a more competent knowledge of the idiom, peculiarities, and

* Asiatic Researches, vol. i. page 275.

curiosa felicitas of the Persian Tongue, than Mr. CHAMBERS, whose youth was devoted to the attainment of it, and whose age improved and polished his early acquisitions. Whoever attentively examines this product of his talents, critical skill, and precision, will have cause to lament the loss of a man who adorned human life, and who deserved to be honoured both as a Scholar and a Christian. It is devoutly to be wished, that some person, learned in the Greek and Persian Languages, would undertake to finish what Mr. CHAMBERS so happily began.

D. B.

Calcutta, 30th June 1795.

وعظ ایشوع المسيح بر کوه زیتون

OUR SAVIOUR'S SERMON ON THE MOUNT.

انجیل بکلام متی

THE GOSPEL ACCORDING TO ST. MATTHEW.

فصل پنجم

Chap. V.

(۱) و چون دید که مردم بسیار جمع شدند بر بالای کوه رفت و وقتی که نشست بود شاگردانش نزدیک آمدند
(۲) و لب خود را گشوده تعلیم داد و گفت

(۳) فرخنده انکسان که در روح مسکین اند که ملکوت آسمان ازان آنهاست
(۴) فرخنده انکسان که نوحه میکنند که آنها تسلی خواهند یافت
(۵) فرخنده حلیمان که زمین ورثه آنها خواهند شد

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2. And he opened his mouth, and taught them, saying,

3. Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed *are* they that mourn: for they shall be comforted.

5. Blessed *are* the meek: for they shall inherit the earth.

(۶) فرخنده انکسان که کرسنه و تشنه
حق اند زیرا که ایشانرا سیري خواهد
شد

(۷) فرخنده رحيمان که مرحوم خواهند
شد

(۸) فرخنده آنها که دل پاک دارند که
انها خدا را خواهند دید

(۹) فرخنده صلح کنندگان که فرزندان
خدا نامیده شوند

(۱۰) فرخنده آنها که بتعصب گرفتار اند
از بهر حق که مللوت آسمان ازان آنها
است

(۱۱) خوشا بر احوال شما وقتی که
ملامت میکنند و تعصب مینمایند و هر
سخن بد در باره شما از بهر من به افترا
میکویند

(۱۲) شاد باشید و وجد کنید که اجر
شما در آسمان بسیار است زیرا
که به همین قسم پیغمبران را که پیش از
شما بودند تعصب میگردند

(۱۳) شما نیک زمین هستید اگر
نیک تباه شود از چه اصلاح پذیرد بهیچ نه
ارزد مگر اینکه بیرون انداخته شود و
پایمال مردم گردد

(۱۴) شما نور عالم هستید شهر که
بر کوه واقع است پنهان نتواند بود

6. Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled.

7. Blessed *are* the merciful: for they shall obtain mercy.

8. Blessed *are* the pure in heart: for they shall see God.

9. Blessed *are* the peace-makers: for they shall be called the children of God.

10. Blessed *are* they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

11. Blessed *are* ye when men shall revile you, and persecute *you*, and shall say all manner of evil against you falsely for my sake.

12. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

13. ¶ Ye are the salt of the earth : but if the salt has lost its savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an high hill cannot be hid.

(۱۵) و هرگاه چراغي افروخته باشند
آنرا بزير پيمانه نمي نهند مگر بر چراغدان
ميگذارند و تمام مردم خانه را روشني
ميدهد

(۱۶) نور شما چنان پيش مردم بتابد که
اعمال نيك شما را مشاهده نموده تحميد
گويند بنام پدر شما که بر آسمان است
(۱۷) کمان مبريد که من جهت منسوخ
کردن توريت و پيغمبران آدم نه براي
منسوخ نمودن بلکه براي تکميل آمده ام
(۱۸) راست ميگويم بشما که تا آنکه
آسمان و زمين در نخواهد گذشت يك
خط و يك نقطه تا همه بعمل نيايد از توريت
نخواهد گذشت

(۱۹) هر که ادني ترين اين احكام را فرو
گذارد و مردم را چنان بياموزد او در
ملكوت آسمان حقيرتر ناميده شود
اما هر که بعمل آرد و تعليم دهد او در ملكوت
آسمان بزرگ خواهد شد

(۲۰) زيرا که بشما ميگويم که اگر اتقاي
شما پيش از اتقاي كاتبان تنزيل و
فريسيان نباشد در ملكوت آسمان
در نمي آيد

(۲۱) كوش کرده آيد كه به پيشينيان
گفته شده است قتل مكن و هر كه قتل
كند ملزم قضا خواهد شد

15. Neither do men light a candle, and put it under a bushel; but on a candlestick, and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17. ¶ Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21. ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment.

(۲۲) لیکن من بشما میگویم که هر که
بیموجب برادر خود غضب کند مستوجب
قضا خواهد شد و هر که برادر خود را کوید
که ای سفله در الزام اجلاس خواهد آمد
و هر که کوید که ای احمق مستلزم آتش
جهنم میشود

(۲۳) پس اگر قربان خود را بر مذبح
میگذرانی و در اینجا بیادت آید که برادر
تو چیزی کله بر تو دارد

(۲۴) قربان خود را همانجا پیش مذبح
کن و برو اول با برادرت آشتی کن
و من بعد بیا قربان خود را بگذران

(۲۵) با مدعی خود زود موافق شو
مادامیکه با او در راه باشی مبادا که ترا
مدعی بقاضی سپارد و قاضی ترا حواله
سرنه کند و در زندان انداخته شوی
(۲۶) ترا راست میگویم که از اینجا
بیرون نخواهی آمد تا که ادای فلوس باقی
نکرده باشی

(۲۷) شنیده آید که به پیشینیان گفته
شد که زنا مکن

(۲۸) لیکن من بشما میگویم که هر که
برزن بارزوی تقسانی نگاه میکند هماندم
با او در دل خود زنا کرده است

(۲۹) پس اگر چشم راستت ترا
بلغزند آن را بر کنده از خود پنداز زیرا

22. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca! shall be in danger of the council: but whosoever shall say, Thou fool! shall be in danger of hell-fire.

23. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee,

24. Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.

25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27. ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is pro-

که بهتر است که یکی از اعضایی تو نابود
شود و نه که تمام اندامت در جهنم
پر تافته شود

(۳۱) و اگر دست راستت ترا بلغزاند انرا
پیر و از خود با فکن زیرا که ترا سودمند است
که یکی از عضوهای تو هلاک شود و نه که
تمام اندامت در جهنم انداخته گردد
(۳۱) گفته شده است که اگر کسی زن
خود را پدرود کند او را طلاق نامه بدهد

(۳۲) لیکن من بشما میگویم که هر کس
که زوجه خود را سوای بعثت زنا را کند
باعث زنایش باشد و هر کسی که آن
زن و اکذ اشترا در نکاح خود آورد او
زنا میکند

(۳۳) باز شنیدید که بمقدمین گفته
شد که سوکند دروغ منخورد سوکندهای خود را
با خدا و فاکن

(۳۴) لیکن من بشما میگویم که مطلقاً
سوکند منخوريد نه به آسمان که کرسی خدا
همون است

(۳۵) و نه بزمین که نشیمن پای او
همون است و نه به بیت المقدس زیرا که
شهر پادشاه عظیم است

(۳۶) و نه سر خود قسم خوردن
رواست زیرا که یک موی انرا سفید
یا سیاه نتوانی ساخت

fitable for thee that one of thy members
should perish, and not that thy whole body
should be cast into hell.

30. And if thy right hand offend thee, cut
it off, and cast *it* from thee: for it is profit-
able for thee that one of thy members should
perish, and not that thy whole body should
be cast into hell.

31. It hath been said, Whosoever shall
put away his wife, let him give her a writing
of divorcement.

32. But if I say unto you, That whoso-
ever shall put away his wife, saving for the
cause of fornication, causeth her to commit
adultery: and whosoever shall marry her that
is divorced, committeth adultery.

33. ¶ Again, ye have heard that it hath
been said by them of old time, Thou shalt
not forswear thyself, but shalt perform unto
the Lord thine oaths.

34. But I say unto you, Swear not at all;
neither by heaven, for it is God's throne:

35. Nor by the earth, for it is his foot-
stool; neither by Jerusalem, for it is the
city of the great King.

36. Neither shalt thou swear by thy head,
because thou canst not make one hair white
or black.

(۳۷) مکر حرف زدن شما همین باشد که
آری آری و نه نه که آنچه افزون ازین
باشد از این بدیست

(۳۸) شنیدید که گفته شده است که
چشم عوض چشم و دندان عوض دندان
(۳۹) اما من بشما میگویم که با بدی
معارضه نکنید لیکن هر کس که ترا بر
رخساره راست طبا نچه میزند رخساره
دیگر هم پیش او بگردان

(۴۰) و اگر کسی میخواهد که ترا گرفتار
قضیه سازد و از تو پیراهن ستاند قبا
نیز با او بگذارد

(۴۱) و هر که ترا تا یک میل بسنخه
برده تا دو میل همراه و برو

(۴۲) و هر که از تو چیزی سوال کند عطا
بکن و کسی را که از تو وام میخواهد از
پیش خود مردان

(۳۳) شنیدید که گفته شد بمسایه خود را
دوست دار و دشمن خود را دشمن
دار

(۳۴) لیکن من بشما میگویم که دشمنان
خود را دوست دارید و برکت بخوانید
بر سر آنها که بر شما لعنت میگویند و
نیکی بکنید با آنها که بر شما حد میرند
و دعا کنید در حق آنها که شمارا ملامت
میکنند و زحمت میرسانند

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38. ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

41. And whosoever shall compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you:

(۴۵) تا که فرزندان پدر خود باشید که بر
آسمان است که او چه بر بدان و چه بر
نیکان افتاب خود را می تاباند و چه بر
صالحان و چه بر ظالمان بارش می باراند
(۴۶) زیرا که اگر آنها را دوست میدارید
که شمارا دوست میدارند اجر شما چه خواهد
بود آید دنیا داران نه همین میکنند
(۴۷) و اگر فقط برادران خود را سلام
میکوئید چه فضیلت دارید آیا دنیا داران
نه همین میکنند
(۴۸) پس شما کامل باشید همچنان
که پدر شما که بر آسمان است کامل است

45. That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? Do not even the publicans the same?

47. And if ye salute your brethren only, what do you more *than others*? Do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

فصل ششم

(۱) احتیاط کنید که صدقه شما پیش مردم
نشود که آنها به بینند که درین صورت اجر
نیابید نزد پدر شما که بر آسمان است
(۲) پس هرگاه که صدقه میدهی بوق
نوازی در پیش مکن بنوعیکه در جماعتها
و شارعها ریا کاران میکنند بمردمانند
از مردم معزز شوند راست بشما میگویم
که آنها اجر خود می یابند

Chap. VI.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven.

2. Therefore, when thou dost *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

(۳) لیکن هرگاه تو صدقه میدهی دست
چپ تو نداند آنچه دست راست تو
میکند

(۴) تا که صدقه تو مخفی باشد و پدر
فو که خفیه می بیند علانیه ترا مکافات
خواهد داد

(۵) و هرگاه نماز بجا می آری مثل
ریاکاران مباش که آنها در جماعتها و در
کوشه های شوارع استاده نماز کردن
پس میکنند تا که بمردم ظاهر شود راست
بشما میگویم که آنها اجر خود مییابند

(۶) ولیکن تو وقتی که نماز میکنی
اندرون حجره خود برو و دروازه را بند
کرده بسوی پدر خود خفیه نماز کن و
پدر تو که سرا می بیند علانیه ترا
مکافات خواهد بخشید

(۷) اما در اثنای نماز پر کوئی نکنید
بنوعیکه اقوام غیر میکنند که آنها خیال
میکند که از زیاده کوئی نماز پذیرا خواهد
شد

(۸) پس مثل آنها مباشید زیرا
که پدر شما میداند که کدام حاجات دارید
پیش از آن که از او میخواستید

(۹) پس شما بدین وجه نماز
بکنید ای پدر ما که بر آسمانی مقدس و
محترم باد نام تو

3. But when thou doest alms, let not
thy left hand know what thy right hand
doeth;

4. That thine alms may be in secret:
and thy Father, which seeth in secret, him-
self shall reward thee openly.

5. ¶ And when thou prayest, thou shalt
not be as the hypocrites are; for they love
to pray standing in the synagogues, and in the
corners of the streets, that they may be seen
of men. Verily I say unto you, they have
their reward.

6. But thou, when thou prayest, enter
into thy closet, and, when thou hast shut thy
door, pray to thy Father, which is in secret;
and thy Father, which seeth in secret, shall
reward thee openly.

7. But when ye pray, use not vain repe-
titions, as the heathen do: for they think
that they shall be heard for their much
speaking.

8. Be not ye therefore like unto them:
for your Father knoweth what things ye have
need of, before ye ask him.

9. After this manner therefore pray ye:
Our Father which art in heaven! hallowed
be thy name.

(۱۱) بیاید ملکوت تو و مرضی تو
چنانچه در آسمان معمول است همچنان
بر زمین نیز کرده باد
(۱۱) روزی ما را امروز عطا کن
(۱۲) و کنا ههای ما را کن چنانچه مانیز
مقروضان ما را معاف داریم
(۱۳) و ما را در آزمایش میار لیکن از
ابلیس خلاص کن بنا بر آنکه ملکوت و
قدرت و جلال از آن تو است ابداً و
موبداً امین
(۱۴) زیرا که اگر تقصیرات مردم را
معاف دارید پدر آسمانی شما شمارا نیز
خواهد آمرزید
(۱۵) اما اگر جرایم مردم را فرامیگذارید
پدر شما نیز از سر تقصیرات شما
نخواهد گذشت
(۱۶) و هرگاه که روزه دارید مثل
ریاکاران ترش رو مباشید که آنها شکل
خود را بدنما میسازند تا که پیش مردم روزه
دار نمایند راست بشما میگویم که آنها
اجر خود مییابند
(۱۷) لیکن تو هرگاه که روزه میداری
سر خود را بروغن بیندا و روی خود را
بشو
(۱۸) تا که پیش مردم روزه دار ننمایی
مگر به پدر تو که در خفیة است و پدرت

10. Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11. Give us this day our daily bread.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen!

14. For if ye forgive men their trespasses, your heavenly Father will also forgive you.

15. But if you forgive not men their trespasses, neither will your Father forgive your trespasses.

16. ¶ Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

17. But thou, when thou fastest, anoint thine head, and wash thy face:

18. That thou appear not unto men to fast, but unto thy Father which is in secret; and

که در خلوت می بیند پاداشش تو در
جلوت خواهد نمود

(۱۹) جہت خود کنج با بر زمین ذخیرہ
نکنید جایکہ کرم و زنب ضایع کند و
دزدان تقب زنند و بدزدی برند

(۲۱) لیکن کنج با برای خود در آسمان
ذخیرہ کنید جائیکہ نہ کرم و نہ زنب ضرر
رساند و نہ دزدان تقب زنند و نہ بسرقت
برند

(۲۱) زیرا کہ در ہر جا کہ کنج شما
میباشد دل شما نیز در انجا خواهد بود
(۲۲) چراغ جسم چشم است پس اگر
چشم صاف باشد تمام تن
روشن میشود

(۲۳) لیکن اگر چشم فاسد باشد
تمامی جسم تاریک شود پس ہر گاہکہ
روشنی کہ اندرون تو ہست تاریکی
باشد آن تاریکی چند شود

(۲۴) دو خداوند را کس نتواند پرستید
مکریکی را دشمن و دیگری را دوست
خواہد داشت یا یکی را خواہد چسبید
و دیگری را خوار خواہد دید بندگی خدا و
خدمت نفس ہر دو نتوانید بجا آورد

(۲۵) لہذا شما میگوییم کہ برای جان
خود اندیش مکنید کہ چہ خوریم و چہ
نوشیم و نہ برای تن خود کہ چہ پوشیم

thy Father, which seeth in secret, shall re-
ward thee openly.

19. ¶ Lay not up for yourselves trea-
sures upon earth, where moth and rust doth
corrupt, and where thieves break through and
steal.

20. But lay up for yourselves treasures
in heaven, where neither moth nor rust doth
corrupt, and where thieves do not break
through nor steal.

21. For where your treasure is, there will
your heart be also.

22. The light of the body is the eye: if
therefore thine eye be single, thy whole body
shall be full of light.

23. But if thine eye be evil, thy whole
body shall be full of darkness. If therefore
the light which is in thee be darkness, how
great is that darkness !

24. ¶ No man can serve two masters :
for either he will hate the one, and love the
other; or else he will hold to the one, and
despise the other. Ye cannot serve God and
mammon.

25. Therefore, I say unto you, Take no
thought for your life, what you shall eat, or
what ye shall drink; nor yet for your body,

ایاجان بهتر از خوراک و تن بهتر از پوشاک نباشد

(۲۶) برپرندگان آسمان نگاه کنید که نه تخم میکارند و نه درو میکنند و نه در انبارها فراهم می آرند معزها پدر آسمانی شما آنها را می پرورد ای اقدر شما بسی افزون از مرتبه آنها نباشد

(۲۷) کدام است از میان شما که از عزم خوردن یکدست بقامت خود تواند افزود
(۲۸) و جهت لباس چرا عزم خوار می باشید بر سوسن صحرائی غور کنید که چه کونه می بالند نه رنج میکشد و نه ریسد
(۲۹) اما بشما مگویم که سلیمان در تمام می شان خود برا بر یکی از اینها ملبس نبود

(۳۰) پس اگر گیاه کشت زار را که امروز در وجود است و فردا در تئور انداخته شود خدا چنین میپوشاند شما را بسی بیشتر نخواهد پوشانید ای مردم کم اعتقاد

(۳۱) فلذا اندیشناک مشوید و مگوئید که چه خوریم و چه نوشیم و چه پوشیم

(۳۲) زیرا که اقوام دنیا اینهمه میجویند لیکن پدر آسمانی شما میدانند که محتاج اینهمه چیز میباشید

what ye shall put on. Is not the life more than meat, and the body than raiment ?

26. Behold the fowls of the air ! for they sow not, neither do they reap nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?

27. Which of you, by taking thought, can add one cubit to his stature ?

28. And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin :

29. And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more clothe you, O ye of little faith !

31. Therefore take no thought, saying, What shall we eat ? or wherewithal shall we be clothed ?

32. (For after all these things do the Gentiles seek) ; for your heavenly Father knoweth that ye have need of all these things.

(۳۳) لیکن اول ملکوت خدا را و
صلاحیت او را بجوئید و اینهمه به شما
ملحق خواهد شد

(۳۴) پس جهت فردا اندیش
مکنید که فردا فکر امور خود خواهد نمود
برای امروز هم امروز بس است

33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

فصل هفتم

(۱) داورى مکنید تا بر شما نیز داورى
نشود

(۲) زیرا که بهمان قاعده که داورى
میکنید داورى بر شما خواهد شد و
بهمان پیمان که شما می پیمائید به شما
باز پیموده شود

(۳) و چرا بر خاشکی در چشم برادرت
نگاه میکنی و شهتیر را که در چشم خود
است نمی بینی

(۴) یا بچه وجه به برادرت خواهی
گفت که بگذر تا خاشک را از چشمت
دور کنم و اینک شهتیری در چشم تو
(۵) ای مزمور اول شهتیری را از
چشم خود دور کن و آن وقت صاف به

Chap. VII.

Judge not, that ye be not judged :

2. For with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye? and behold a beam is in thine own eye !

5. Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt

نظرت آید که خاشک از چشم برادرت
چه گونه بر آری

(۲) آنچه مقدس است به سگان
مدهید و مروارید های خود پیش خوکان
میندازید مبادا که بنیای خود آن را پایمال
کنند و بر کشته شمارا بدرند

(۷) خواهش کنید و شمارا داده شود
بجوئید و خواهید یافت و بگوئید و بر روی
شما کشاده شود

(۸) زیرا که خواهش کننده و صول می
نماید و جوینده می یابد و گوینده را کشاده
شود

(۹) و فی الواقع کدام مردی است از
میان شما که اگر پسر از و نان طلبد
اورا سنگی دهد

(۱۰) یا اگر ماهی در خواست کند اورا
ماری دهد

(۱۱) پس هرگاه شما که بد میباشید
مواهب خیریه اطفال خود دادن میدانید
بچند مراتب زیاده ازین پدر شما که بر
آسمان است به سایلانش ارزانی
خواهد داشت

(۱۲) پس هرچه چشم دارید از مردم
که در حق شما کنند چنان نیز شما در
حق آنها بکنید که مراد از شریعت و
پیغمبران همین است

thou see clearly to cast out the mote out of
thy brother's eye.

6. ¶ Give not that which is holy unto
the dogs, neither cast ye your pearls before
swine, lest they trample them under their
feet, and turn again and rent you.

7. ¶ Ask, and it shall be given you :
seek, and ye shall find : knock, and it shall
be opened unto you,

8. For every one that asketh receiveth :
and he that seeketh findeth : and to him that
knocketh it shall be opened.

9. Or what man is there of you, whom
if his son ask bread, will he give him a
stone ?

10. Or if he ask a fish, will he give him
a serpent ?

11. If ye then, being evil, know how to
give good gifts unto your children, how
much more shall your Father which is in
heaven give good things to them that ask
him.

12. Therefore all things whatsoever ye
would that men should do to you, do ye
even so to them : for this is the law and the
prophets.

(۱۳) از در تنگ در آئید زیرا که در فراخ است و راه و وسیع که به هلاکت برد و در روند گانش بسیار اند

(۱۴) برای اینکه در تنگ است و راه صعب است که بزندگانی برد و یابندگان آن قلیل اند

(۱۵) لیکن حذر کنید از پیغمبران کاذب که نزد شما به لباس بز می آیند و از اندرون کرگان ژیان میباشند

(۱۶) آنها را از ثمرات آنها توانید شناخت آیا گاهی از خار انگور یا از خشک انجیر بر آرند

(۱۷) پس چنین است که هر درخت خوب ثمره نیک دهد لیکن درخت خراب ثمره بد دهد

(۱۸) شجره خوب نتواند که ثمره بد دهد و نه شجره خراب که ثمره نیک دهد

(۱۹) هر درخت که میوه نیک ندهد بریده و در آتش انداخته گردد

(۲۰) پس آنها را از ثمرات آنها خد تواندا انند شناخت

(۲۱) نه هر کس که مرا خداوندا خواندا میگوید در ملکوت آسمان داخل شود لیکن آنکه مرضی پدرم که بر آسمان است بجا آرد

(۲۲) بسیاران در آن روز مرا خواهند

13. ¶ Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat;

14. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.

15. ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

21. ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

22. Many will say to me in that day,

گفت که یا خداوند یا خداوند نه بنام تو
پیغمبری کردیم و بنام تو شیاطن را
اخراج نمودیم و بنام تو کرامات بسیار
بظهور آوردیم

(۲۳) و در آن وقت به آنها اقرار خواهیم
کرد که گاهی شمارا نشناختم دور شوید از
من ای بدکرداران

(۲۴) پس هر کس که این سخن را
مرا بشنود و انرا بعمل آورد او را بمرد
دانا تمثیل دهیم که خانه خود را بر سر سنگ
تعمیر نمود

(۲۵) و باران فرو بارید و سیلابها آمد
و بادها وزید و بران خانه ریخت و نیفتاد
زیرا که بنیادش بر سنگ نهاده شد
(۲۶) و هر که این کلمات مرا بشنود و

انرا بعمل نیارد بمرد جاهل متشابه شود
انکه خانه خود را بر یک تعمیر کرد

(۲۷) و باران فرو بارید و سیلابها در
آمد و بادها وزید و بران خانه حمله آورد و
افتاد و سقطه ان عظیم بود

(۲۸) و چنان شد که هرگاه ایشوع این
سخن را بانجام رسانید خلائق بر تعلیم
او متحیر شدند

(۲۹) زیرا که تلقین او بر سبیل
صاحب قدرت بود و نه بقاعده کاتبان
تنزیل

Lord, Lord, have not we prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity!

24. ¶ Therefore whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not; for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.

28. And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine.

29. For he taught them as one having authority, and not as the scribes.

And then will I profess unto them,
I never knew you: depart from me, ye that
work unrightly!

And then will I profess unto them,
I never knew you: depart from me, ye that
work unrightly!

And then will I profess unto them,
I never knew you: depart from me, ye that
work unrightly!

And the rain descended, and the
floods came, and the winds blew, and beat
upon that house: and it fell not; for it was
founded upon a rock.

And every one that heareth these say-
ings of mine, and doeth them, shall be
like unto a foolish man which built his
house upon the sand:

And the rain descended, and the
floods came, and the winds blew, and beat
upon that house: and it fell, and great was
the fall of it.

And it came to pass when Jesus had
ended these sayings, the people were asto-
nished at his doctrine,

For he taught them as one having
authority, and not as the scribes.

و اما بعد
فان انا اقول لكم ان من سمع وصايا
ابني هذا ولا يترك بيتا او اخوة
او اهل
او اموالا
ولا ياتي بي الى الابن
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فان من سمع وصايا
ابني هذا ولا يترك بيتا او اخوة
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NOTES.

ON CHAPTER V.

Verse 19.—The verb *آموختن* is both active and neuter, and is used in authors of repute, for “teaching,” as well as “learning.” Thus Hafiz:

دلبرا بنده نوازیت که آموخت بکو
که من این ظن ز رقیبان تو هرگز نبرم

and *شبی زیت فکرت بهمی سوختم* is a verb of the same kind as in the Bostan, *سوختن*

Verse 42.—Doctor Doddridge translates this passage thus: “*And do not turn away him that would borrow of thee;*” which is the truest and most liberal version of it.

Verse 44.—ἐπηρεάζοντων Theodorus Beza vertit, “Orate pro iis qui vobis sunt infesti; sequutus Budœum, qui scribit, Plinium, Celsum, Tranquillum, et alios dixisse “*infestare*,” pro ἐπηρεάζειν, et sane Græci etiam grammatici hoc verbo, ab Ἀρης deducto, hostilem, ac veluti bellicum insultum notari volunt. Isaaco tamen Casaubono, Vetus interpretatio, “*Orate pro iis qui calumniantur vos*,” vehementer placet, nec sine causa: nam ἐπηρεάζειν vocabulum esse forense, sæpeque significare *calumniari*, ut ex glossario, et ex Demosthene, Thucydide, Aristotele, aliisque autoribus, facile est demonstrare. Idcirco vox ἐπηρεία doctissimo quoque Camerario, in notis ad Novum Testamentum, est violenta contumelia; et quid aliud est apud D. Petrum, 1 Epist. iii. 16. Ἐπηρεάζειν τὴν ἐν Χριστῷ ἀναστροφὴν: ut optime ibidem vetus interpres, *calumniari bonam in Christo conversationem*.—Vid. Leigh Crit. Sac.

Dr. Doddridge prefers the word *insult*, which, he observes, may be applied either to *injurious words or actions*.

The word *مست* which has been chosen to express *ἐπηρειαζέειν* here is rendered by Meninski, "*maledicenza*" and "*detrazzione*," as well as *contumelia*, *opprobrium*, *culpa*, & *accusatio*.

Verse 46.—*دنیا داران* is here put for *τελωναι*, because a literal translation of the word (e. g. *Collectors of Revenue* or *Custom-house officers*) would make the passage unintelligible to an Asiatic of the present time, and because "*worldlings*" seems to be the sense intended by *τελωναι* in this and most other places where the word occurs in the New Testament.

ON CHAPTER VI.

Verse 11.—*τον ἄρτον τον ἐπιβσιον* signifies, according to the best commentators, "*the bread which is sufficient for our present support*," and *روزي* is translated by Meninski "*alimentum diurnum*," the addition of *نان* "*bread*" in the Persian would have had the appearance of tautology.

Verse 13.—*ἀπὸ τοῦ πονηροῦ*, Dr. Doddridge, in a note upon his improvement of Luke iv. 38. has these words, "The view under which Christ is most frequently represented, is as the great antagonist to the prince of darkness, and the gospel has its foundation in the victory which Satan has gained over mankind; compare Gen. 3. 15.—Mat. 12. 28. 29.—1 John 3. 8.—Heb. 2. 14. and Rom. 16. 20. (as also, Mat. 6. 13.—John 17. 15. Eph. 6. 16.—1 John ii. 13, 14.—iii. 12—18, 19.) in all which places seems to signify *the wicked one*, that is *the Devil*, whose powerful influence over men is intimated or expressed in each of them." Now *البليس* *albālāsū*, the Arabic root from which noun *ابليس* *iblis* springs, is translated thus by Giggeius: *Bonis destitutus desperatus vir qui malis tantum scatet*: the word *ابليس* therefore has been chosen in this place as equivalent to *ὁ πονηρός* both in its common and in its derivative sense. The Arabic version in the Polyglott has

it thus: *نَجِّنَا مِنَ الشَّرِّيرِ libera nos a maligno*.—Bengelius also, in explaining these words, says, *απο τοῦ πονηροῦ, malo, i. e. a Satana*, and refers to c. xiii. v. 19. 38.

Verse 16.—*ἀπεχουσι* reportant, angl. *they get their reward*.

Verse 16.—The antithesis *ἀφανίζουσι—φανῶσι*, which Bengelius calls “*exquisitum oxymoron*,” has been here imitated in the Persian version, though it is hoped with the strictest adherence to the *import* of the words, which is of infinitely greater consequence than any *figure* in language.

Verse 19.—The word *διορυσσειν*, which our translators have rendered to “*break through*,” signifies literally *perfodire*, “*to dig through*,” and expresses a mode of entering houses, which thieves seem always to have practised in Eastern countries, where mud-walls are frequent. Thus in Job xxiv. 16. we read of “*adulterers digging through houses*.” In India nothing is more common at this day than for mud-built houses to be robbed in this manner, and this meaning is accurately conveyed by the words *نقب زدن* in Persian.

Verse 22.—The word *ἀπλοῦς* signifies “*simplex, candidus, sincerus*,” and the word *خالص* which is put here as its equivalent, is rendered by Meninski, “*purus, putus, merus, sincerus*.”—Perhaps the word *صافي* or *صاف* which is also translated by Meninski “*clarus, purus, merus, candidus, sincerus*,” may be even preferable to *خالص* in this place.

Verse 23.—*فساد* is explained in Logât e Rashîdy by *تباهی* *tâbahi*, and *ضدصلاح* the contrary of *صلاح*. Now *صلاح* is rendered by Meninski, “*rectitudo status integer vel bonus*,” which indeed is well known to be its original sense, so that *فساد* the opposite to that is the *vitiated, disordered, and depraved state* of any thing, which is plainly the meaning of *πονηρος* here.

Verse 24.—The Scholium of Theophylact (vide Test. Gr. Oxon. 1703) on the word *μαμμωνα*, is, “*Ἰ Αργυριω, πλετω ἡτῇ ἐκ τοῦ ἀργυρίου εἰς τὰς ποικίλας ἡδονὰς χορηγία ἀδικία*,” and Bengelius, in his Gnomon Nov. Test. says, “*Mammonas non solum dicit affluentiam, sed bona externa quamvis pauca*.”

The Persian version in the Polyglott Bible translates *mammon* *مال* i. e. “*goods*,” “*wealth*,” but this, in the connexion in which it stands here, would be unintelligible to an Asiatic: the version published by Abram Wheloc, in 1657, has *خواستبارا* “*concupis-*

centiis," which is more intelligible than مال but the term is now obsolete. Upon the whole, as Μαμμων in this place seems to denote the great adverse principle to true piety, and the word نفس which signifies the "carnal principle" is always put forward in this sense in Eastern authors that treat of such subjects, it has been chosen as best adapted to convey the spirit of this passage.

ON CHAPTER VII.

Verse 3.—The word καρφος, which we render *mote*, is well explained by Hesychius, who tells us it signifies *a little splinter of wood*.—Dod. Fam. Exp. vol. 1. 222. Scapula explains it by *palea, item apex tenuis a ligno fisso abscedens*, and thus خاشاک is explained by Meninski, by *lignula*, as well as *festucae*.

Verse 16.—The word Τριβλος, which our translators render Thistle, is thus explained by Scapula: "Herbæ nomen (apud Diosc. lib. 4. c. 15. and Theophr. Hist. Pl. lib. 4. c. 11.) sic dictæ a triplici cuspidē. Τριβλοι δὲ nominantur machinulæ quædam ferreæ, trigona forma, quæ quæcumque in partem incubuerint, unum aut duos aculeos semper protendunt, apud Plut. in Scip."—It is certainly not the Thistle, but the tribulus of the botanists, of which there are four species, none of them natives of Britain. It is called in French, *chausse-trape*, from its adhering to the stockings; and hence we seem to have derived the word *caltrop*, which is the English name of the plant, as well as of the instrument here described, used antiently in war, to annoy and keep off horses. In the Persian Gospels, printed by Wheloc in 1657, τριβλος is here rendered  and in the Polyglott تیغ خار neither of which words are (in this sense at least) in Meninski. The former, however, is the true rendering, as will appear from the following explanations found in Persian Logáts, or Dictionaries.

مدار الافاضل From the Madâr ul Afâzil

حسک بثتحتین خار سه کوشه که بزبان هند ککھرو خوانند و بعضی بجای حای
مهمه خا خوانند بمعنی خار و خاشاک

q. d. *Hāsāk* a thorn with three points, which in the Hindoo language is called *Gokheroo*, and some read it with a خ and construe it خار و خاشاک thorns and straws.

موید الفضلا From the Muveyyid ul Fuzla

حسک بثتحتین خار سه کوشه که ہندش ککھرو نامند و از شیخ محمد خضری
بجای حسک خسک یا خای معجمه خوانده معنی آن خار و خاشاک گفته

q. d. *Hāsāk*, a thorn with three points, which the Indians call *Ghokheroo*. Though Sheikh Mohammed Khizry reads it *Khāsak* (instead of *Hāsāk*) with a خ and says it means *thorns* and *straws*.

Besides the above, the author of the Madâr ul Afâzil, has these words:

در صراح بٹھر یک خار مغیلان و انچه از آہن چون خار مغیلان سازند و
در راہ خصم اندازند مصرع

عدورا بجای حسک زر بریز

و بمعنی کینہ و صاحب موید کوید ہمین صحیح است و بنحای معجمہ غلط است

q. d. in the *Sorâh* (another lexicon) it is said "to mean the thorn of the *Bābul* tree, and the instrument made like it of iron to cast in the enemy's way, as in this line, in *Caltrop's* place, strew gold before your foe;"—it also means, sometimes, "resentment;" and the author of the *Muveyyid ul Fuzla* says, "That this mode of writing it (with a خ) is the right, and that the way of writing it (with a ح) is erroneous."

But, from the above exact quotation from the *Muveyyid ul Fuzla*, it is plain he only mentions one author who writes it thus, and does by no means either adopt or defend that reading himself.

کشف اللغات Kashf ul Logât But the fullest explanation is in the

حسک خار مغیلان کہ ہندش مکرو بیول نامند و قیل خار یست سه

کوشت که هتدشن کلهر و نامند و قیل کیاهی است خار دار که انرا اشتر
مینخورد و نیز کینه گرفتن

Hāsak," a *Mogil* thorn, which in Hindostany is called, " Makroo Babul ; likewise a thorn with three points, which in Hindostany is called *Gokheroo* ;—also a thorny kind of grass which camels eat ; also to conceive resentment."

Verse 27.—There is a remarkable distinction between the word *προσενομον* used here, and the word *προσεπενον* in the 25th verse, which is not preserved either in our English version, or in the ancient Arabic, Ethiopic, or Persian versions, though it is in the Syriac.

THE END.

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